AN APPEAL

To the

PARLIAMENT:

OR

Sions Plea against the Prelacie.

The summe whereoff is delivered in a DECADE of POSITIONS.

In the handling whereoff, the Lord Bishops, and their appurtenances are manifestlie proved, both by divine and humane Lawes, to be intruders upon the Privileges of Christ, of the King, and of the Common-weal: And therefore upon good evidence given, she hartelie desireth a Iudgement and execution.

Lament. 1. 12.

Is it nothing to you, all ye that passe by; behould and see, &c.

LVC. 19. 27.

Those mine enemies, which would not that I should raigne over them, bring hether, and slay them before me.

Origen. in Epist. ad Rom.

Iudicandos se potius, quam Iudicaturos cogitent.

Tertul. in Thesit. Act. 5.

Nec abnuendum, si det Imperium Deus.

Printed the year, & moneth wherein Rochell was lost.

Neutri cedet.



Omnibus intentant nervis extinguere verbi
Lampada; succurrat ni pia vestra manus:
Prevailing Prelats strive to quench our Light;
Except your sacred power quash their might.

Augusti in
P. C. propriis
2.5.

Quoties hominibus præesse desidero,
Toties Deo meo præire contendo.
Dum licet, iniusto subtrahe colla jugo.

Spreta cado.



Sic ſpreta Elanguent humani cuncta cerebri;
Vt ſtabilis fugiant fœdera firma Dei:

The tottering Prelats, with their trumpry all,
Shall mouldet downe, like Elder from the wall.

Si ad divinæ traditionis caput,
Et originem revertamur, ceſſat
Omnis error humanus. Cyprian ad pomp.

G.R. III.
BRITISH MUSEUM

TO

The right Honourable & High Court of

PARLIAMENT.

Right Honorable and High Senators

SVch hath beene the care and induſtrie of that Panacæan or cure-all Court of Parliament, that to give inſtructions to it were to teach an Eagle to flye, or a Dolphin to ſwimme, *yet ſuch hath beene the gracious diſpoſition of the* golden head, *& loving affection of that* ſilver body *repreſentative, that they have bent their eares to the grievances of the loweſt members, eſpecially if they were grieved with the grievances either of Church or commonwealth, That greate Stateſman Plato would have a Senate thearefully and lovingly to intertaine the motion of the meaneſt ſubiect, for the good of the commonwealth. A wiſe generall of a feild deſpiſeth not the advice of the meaneſt ſouldier in matters of greateſt waight. The Græcians uſed to lay theire deſperately diſeaſed by the*

αἰσὶν ἴσα δαὶ ἴδαν κῆν. De legib Dial. 6.

high Wayside, that everie passenger might deliver what he knew or heard to be good for such a disease, sinne & judgment (the diseases of our state) are not hid but open to the eye of everie passenger. As the greate Physitian said of nature distempered, that it is all but one sickness: *so our disframed, & distempered state, from head to foote is all but* one sore. *In this case she complaineth as though there were none to succour her.* Is it nothing to all you that passe by? Behold & see my sorrowes, &c. *Not to mourne with and for our mother were unnaturall, & all that wee can doe is to mourne for her (yea would to God we could doe that as wee should, our state-medicines are meerely* empyricall; *but your Honours being the methodicall physicians of our state can make a right use of them. Wee reade that marvailous cures have beene done by Empyricall medicines, especially in desperate cures. To your Honours wee present one, not of our owne invention, but of an ancient and soveraigne* Probatum est: *such a one as never yet fayled (as wee conceive) it wanteth nothing, but giving out of the physitians hand. That golden* apothegme *of our gracious Soveraigne,* that all is in action, *is the very best theame for your meditation and ground, and motive for your heroicke accomplishments. The Laconicke brevitie of Kings speeches, as Homer said of Menelaus is very acute and full of matter, and so they would*

παῤῥα μὲν ἀλλὰ μαλ᾽ λι-

have themselves understood. For a word is enough from

the wise and to the wise: As God hath set you forth (right Honourable) for this greate worke of reformation; so your choyce and place requireth you to bee men of activitie, as the Spirit speaketh, that is inwardly and outwardly compleate with prudence, prowesse, valour and diligence. Gen. 47. 6. Exod. 18. 21. If Pharaoh would have such heardsmen; what neede standeth our Abimelech of such sheepheardes for the sheepe of his people, & such sheapheard you must bee indeede. Your honours knowe that consultation, yea or humiliation can doe no good without reall (and in some things eradicating reformation) Joshua did well to pray, but hee must vp & doe. When Moses & Aaron are prayinge, Joshua must be smitinge of Amalecke. What danger the state is in by sinne within us, judgment vpon vs, and over vs, evill men amonge vs, and the wrath of God against vs, is better knowne to your honours then wee can expresse. But wee may be bold to say of religion, & state, as Dauid said of himselfe, there is but a step betwetne them & death. In this agonie of death with teares & groanes wee cry to you right Honourable, save us, or wee perish. Let not the tall stature of the Anakims; nor the combination of the Edomites, nor the counsells of Ahitophells; nor the proude lookes & bigge wordes of Amaziahs deterre you, or deteyne you. Let not the overtopping growth of the sonnes of Zerviah

1 Sam. 20. 3.

Exo. 32. 1

ſword of juſtice vppon his thigh, and doe execution according to deſert. Feare not, have not I commanded you (*ſaith our King*) *Be couragious & be valiant, yea the God of Iſrael hath bid you doe it. Make way then for religion and righteouſnes, by removall of all vngodlynes and vnrighteouſnes, and God will be with you. Wee neede not tell you of the Romane Patriots, or the Athenian Kings; who were willinge to dye that the glorie of their nation might live. Iacob will ſend his beloved ſonne to Egipt in caſe of neceſſitie,* and if hee be robbed, let him be robbed. *So Heſter will interpoſe her ſelfe for her Countrey,* and if ſhe periſh ſhe periſheth: *As that man (ſaith the Oratour) is worthy all contempt that would rather ſave himſelf then the ſhip wherein hee is, and all that are with him. So hee is an vnworthy man that preferreth his owne particular ſafetie to the ſaveinge of the common weale: But there is no ſuch danger: Let the righteous be as bold as Lyons and* the wicked will flye when none perſueth them. *Fenny-Bitters in their hollowe canes make a terrible noyſe to the amazement of thoſe that are not acquainted with their ſpirits; but they dare not looke valour in the face; nor hold vp their head in the aſſembly of the juſte Vice is ever a coward where vertue is in place: Only this wee intreate your honours, that you would not be like Ephraim of whom the Lord complayneth as of an*

Gen. 43.14

Vt contemnendus &c Tul. Lib. 4. ad Heren.

Prov. 28.1

Hoſ. 13.13.

vnwise sonne; becauſe hee ſtaied too long in the place of the birth; *that is, hee was too long in reſolveing without reall performance. Bee you eyes, eares, and hands to our Soveraigne, as your place authorizeth; & hee by you ſhall ſcatter the wicked, & bring the wheele over them: The fire of Gods wrath is alreadie broke in vpon us, and if the fuell of ſinne, and eſpecially our domineering nationall ſinne be not removed; the wrath of God will never ceaſſe till it hath conſumed us from being a nation to himſelfe. ſhould not every one (unleſſe hee be a viper) bring ſome water to quench this fire: Behold right Honourable wee bring one Buckett full taken out of the Chriſtalline ſea and ſilver ſtreames of divine and humane Lawes (as wee conceive) a medicinable and quenching water. Water unapplyed cannot quench the fyre: Some waters increaſe the fire as oyly, ſulphurious & pitchie waters. An unproportionable mixture maketh the fire the fiercer. Laſtlie, it is no time to fling water when all is conſumed to aſhes. Wee intreate leave therefore (right Honourable) to importune you againe and againe to ply the pure waters from the higher places; bar and abandon all the pitchie waters of the Babiloniſh Lake, which are* ignis fomentum, *the very life and ſpirit of the fire. There be many* artificiall fireflingers, *whoſe fire is more*

ἄριστον μὲν ὕδωρ

Plin. Lib. 2. 106.

πυρόβολοι.

ardent in the Waters, consuminge ſhipps, bridges, and all vpon the Waters. Take heede of theſe; and fling Water enough: and let not that proverbe of delay be verified in your honours, aquam infundere in cineres; to caſt Water vppon the aſhes. Wee intreate your Honours, to repreſent to your ſelves by imagination, that fire were kindled at home in your howſes, you lookinge on (which fire could not but conſume ſtate, wives and children, if it were not quenched, and that betime) how would you beſtirre you? how much more ſhould you haſten to ſave Syon from being conſumed: For Zions ſake wee cannot hold our peace, wee cannot but complaine as the children doe to their Parents. Pharaohes ſervants are very homely with their Kinge, to ſett Gods people free,
Exod. 10. 7 when they were all like to periſh. Knoweſt thou not yet that Egipt is deſtroyed? how much more may wee your Honours ſervantes complaine to you of our deſperate condition, better knowne then thought on. Hence alſoe your Honours may be pleaſed to obſerve how faithfull and plaine you ſhould be with his royall Majeſtie both in the diſcoverie, and the remedie of the eminent and imminent deſtruction. What may be found amiſſe in this poore frame; either for manner or matter, wee humbly crave pardon; as for freedome of ſpeech (wherein wee would not wronge any) wee hope your Honours will impute it to the preſent danger: For who will not

Vnum vos poſcimus omnes.

And I looked, and there was none to helpe; and I wondred that there was none to vphold. Esa.63.1.

But those mine enemies, which would not I should raigne over them, bring them hither, and slay them before me. Luc.19.27.

——— Vnum vos poscimus omnes.

The Epistle to the Reader.

WEll affectioned Reader:

If ever soundnesse of minde, and sincere uprightnesse of heart were to be manifested for the Lord, now is the time especially, because this is the *adulterous*, & *sinfull generation*, that the Spirit speaketh off; which is come to such a hight of impiety, iniquity, and prophanesse, that by sinne it stareth heaven in the face, & dasheth Gods people out of countenance, that they may be ashamed of the Gospell: we doe not reade of greater persecution, higher indignitie and indemnitie done uppn Gods people, in any nation professing the gospell, than in this our Iland; especially since the death of Queene Elizabeth; witnesse, the silencing, fining, excommunicating, and casting out of the Ministerie; yea the pining of some of them, and sundry good people to death, whose blood we must know cryeth yet for revenge; for *precious in the sight of the Lord, is the death of his Saincts*: yea in some measure we have already payed for it; for how much Britan-blood hath the Lord sould for no price, within this ten yeares? and what for all our paines, meanes, and losses, but the highest dishonour that could be thought on? yea who Mart. 8.38

knowes yet what a deep *Aceldama*, or field of blood, our Land may be, if that blood be not expiated; but who is the main Impulsive cause of these evills of sinne, and judgement? Even those *men of bloods*, the Prelacie, as we have proved, whose dignitie (as the late King hath it in the preface of his Basilicon) *smelleth vildlie of Popelike pride*; yea they are a main part of him; *bone of his bone, and flesh of his flesh.* Against this Hierarchie we do not commence, but renew our suite, for the recovery of the *Keyes of Christ*, and the *veyle* of his *spouse*: In the prosecution whereoff we intreat the help of all that love the Lord: First agree with God, by reforming at home; and then looke upon them, as they are clearly convinced, to be enemies to God, and the State; and so *hate them with a perfect hatred; be not ashamed of Christ and his Word*, that is, of standing for the Priviledges of his Kingdome, no, not among an *adulterous & sinfull generation*, that is, when Christs *enemies* are in their *ruff*, lest Christ be ashamed of you. As for their swelling pride, feare it not. There are *more with vs, then against vs*: yea it is enough, that the *Lord of Hostes* is against them.

We may say truely of them, as an ancient said of the Prelates of his time: *Omnibus terrori, amantur a nullo*: they are a terror to all, and loved by none, except by such as stand too nigh them in a contiguitie of profitt, Poperie, or Prophanes; these indeed cannot see, because they will not see.

As for their traditions, whereby they support themselves, they are branches of the same root, condemned by the Word, Councils, Fathers; by all ancient, and modern, Orthodox writers: yea, and by the Positions of the Papists. But it is enough, (as D. Whittaker observeth): *quod a Christo damnantur*: that they are condemned by Christ. The matter is of no lesse weight then the *Kingdome of Christ*; in the suppressing, or advancing whereoff, standeth the ruine, or reviuing of our Kingdomes: and therefore we commend it to your serious consideration: we have endevoured to clear Christs title, and the trueth of the Positions from the *Word* especiallie; as for other testimonies, let them have their owne weight: by that *Intire Word*, as the Psalmist speaketh, and for it, we doe contend, Ps. 19. 8. For it hath in it self τὴν πᾶσαν ἀλήθειαν, Luc. 1. 4. That infallible certaintie, which is θεόπνευστος καὶ αὐτόπιστος, by divine inspiration, and onely of it self to be beleeved: Though in regard of our danger we have used freedome of speech, we neither hate their persons, nor envie their pomp, but we wish their conversion, and safetie of the State. Controu. I. q. 6. p. 483

If in stead of entertaynment, or of a legall tryall, they turne againe, to teare this treatise, and trouble the maintayners of it, let them take heed, for by this trueth heer maintayned, they shall one day be judged: if they should also go about, to incense the Kings Majestie with a prejudicate opinion of this juste APPEAL, we hope it shall

shall plead for it self (our infirmities excused.) That in uprightnesse of conscience we could not doe him better service: yea we are confident, if all that love the Lord (especiallie men of place) will do their part, we shall have our King, as an *Angell of God* in this particular: though Rome must fall by the sword, yet the word must both instruct Princes, that *Babell* cã no other wise be healed, & also inarm them for her ruine. We thought the volume should have been farre lesser then it is; and therefore we made no chapters, nor Index; but considering the subject, it required both longer time, and a greater volume; An other edition may come forth in better order. Censure not a part, before ye have perused the whole, because diverse parts of the the same matter, have their diverse places in severall *Positions*. Part not with a good title, though it be incumbered. Labour hard, by prayer, and practise, that God may have his honour; the King his right; and the Enemies of both their defert; and the *Lord will dwell among vs*. It is not our intent in this treatise, to dispute at large every particular propounded and proved; for the subject would not suffer it; the volume would have beene too large; and the trueth of diverse particulars, is alreadie vendicated by whole volumes, from all gainsayers: But if any list to be contentions in contradicting any point asserted, and proved, either directlie, or by consequence; we shall be readie at all times by Gods assistance further to make it good.

A DE-

A

DECADE OF GRIEVANCES;

Presented and proved to the right Honourable and High Court of

PARLIAMENT;

Against

The Hierarchye, or Goverment of the Lord Bishopps and their dependent Offices, by a multitude of such as are sencible of the ruine of religion, the sinking of the state, and of the plotts and insultations of enemies against both.

RIght Honourable and High Senators, you are not unacquainted, howe the affrighting and turmoyling troubles of the heart speake in the faces of all true hearted subiects, expressed often by their sighes and groanes, and also vented by their patheticall complaints; the *moving cause* whereof Deut. 32. 35.

is our *Calamitie*, partlie alreadye ſeized, & partlie *making haſt* (as it is further threatned) to ſeize upon us. But to our ſhame and confuſion of faces, wee muſt confeſſe, that of the provokinge cauſe of this calamity (namely ſinne) wee are nothing ſo ſencible as wee ſhould be; Or if wee complaine of ſinne, yet wee find not out that *Aſhtaroth* or maine nationall ſinne, which is the *Conjunct* or immediate working cauſe of all the evill that is upon us. When a bodye politique is runne all into one feſtered ſore of ſin & one benumming bruiſe of *iudgment*, then the univerſall and painefull diſtemper taketh awaye the diſcerning faculrie of the *Maſter ſore* that hath bred and fed all the reſt, which indeede muſt
Rom.1.18 eyther be ſought out and removed, (as the principall cauſe) or it will never prove a cure. *Though the wrath of God be revealed againſt all vngodlines and vnrighteouſnes*, yet for ſome one capitall ſinne, eſpecially the Lord
Hoſ.4.17. departeth from a ſtate, & turneth it upſide downe. This
5.12. might be inſtanced *in Iſraell joyning himſelfe vnto his Idolls, which made the Lord vnto him as a moth, and vnto the howſe of Iuda as rottenneſſe.* This principall Iſrael
Iudg.20. underſtood, when he ſought againe & againe; & found out the cauſe *why he fell before Benjamin.* The ſame courſe tooke *Ioſhua* in humbling himſelfe, to find out *Achan*, and the *excomunicate* thing. He might have found out, and alſo removed manie other ſinnes, yet if he had not found out the *thing of the curſe*, he might have mourned his heart out, before he had prevayled with the Lord againſt the enemie. Howe to find out our *Achan, or golden wedge and Babiloniſh garment*, hoc opus, &c. For it is not obvious to every man. Yea this

Spirit

Spirit is neyther found out nor caſt out, but *by faſting and prayer.* Yet woefull experience, the common ſchoolmaſter hath formerlie diſcovered to the *Chariotts and Horſemen of Iſraell*, & now doth diſcover this verye ſame to be the verye chiefe cauſe of our Calamitie that wee pitch upon. Wee doe not ſeclude our owne ſinnes, nor others ſinnes, for manie ſinnes, and manie inditements are againſt us; but this is the *Maſter ſinne* (as wee conceive.) And that upon this ground, that the capitall ſinne of a nation is not the higheſt ſinne, abounding in the higheſt meaſure, (againſt which there is *any lawe eſtabliſhed*;) but that is the maine & *Maſter ſinne*, which is *eſtabliſhed by a law.* And this is that *frameing of miſchiefe by a lawe*, that the Prophet ſpeaketh of, called in an other place, *the Comandement of man* eſtabliſhing ſinne. Now give us leave (right Ho:) to demād, what ſin is *eſtabliſhed by a law* in this cōmon weale, but the Hierarchye & their *acoutrements?* And therefore we verilie beleeve by the grievances following, offer to demonſtrate that the *Hierarchie* and their *howſhold ſtuffe*, is the *capitall ſinne* and maine cauſe *why all this evill is come upon vs.* Pſ. 94. 20. Hoſ. 5. 11.

I.

FIrſt, may it pleaſe your Honours to take notice, *that the calling* of the *Hierarchye*, their dependent Offices and *Ceremonies*, whereby they ſubſiſt are all unlawfull and *Antichriſtian.* 1. Poſition

II.

2. Position THe *Hierarchicall* government cannot consist in a *nation with soundnes* of doctrine, sinceritie of Gods *worship*, holines of life, the glorious power of *Christs government*, nor with the prosperitie and *safetie of the* common wealth.

III.

3. Position THe present hierarchie are not ashamed, to beare the multitude in hand, that their calling is *jure divino*. But they dare not but confesse, when they are put to it, that their calling is a part of the Kings prerogative. So that they put upon God what he abhorreth, and will hold of the King when they can doe no other.

IV.

4. Position THey abuse manie wayes that power from the King, by changing, adding & taking away at their pleasure, to the greivous vexation of the subiect, the dishonouring of his Majestie, and the making of the Lawes of none effect.

V.

5. Position THe priviledges of the Lawes and the Hierarchicall goverment cannot consist together.

The

VI.

THe loyaltie of obedience to the Kings Majestie & his lawes, cannot possiblie stand with the obedience to the Hierarchie. 6. Position

VII.

ALL the unparelelled changes, bloudye troubles, devastations, desolations, persecutions of the trueth, from forraines or domestickes, since the yeare of our Lord 600. Arising in this Kingdome; and all the good interrupted or hindred, hath had one or more of the Hierarchie, as principall causes of them. 7. Position

VIII.

ALL the fearefull evills of sinne & judgement, for the present raigning among us, and threatened against us, (to omitt the blacke desolation of our after Churches) wee conceive to be *the birth of the wombe and the nurslings of the breasts of the Hierarchie.* 8. Position

IX.

IF the Hierarchye be not removed, and the *sceptre* of Christs government, namely *Discipline*, advanced to its place, there can be no healing of our sore, no taking up of our controversie with God. Yea our desolations, by his rarest judgments, are like to be the astonishment of all nations. 9. Position

Lastlie,

X.

10. Position. LAstlie; right Honourable, if you strike at this roote of the *Hierarchie*, removing that *Astaroth* or *grand Idoll*, and erect the puritie of Christs ordinances, wee are confident that there shall be a ceassing from *exorbitant sinnes*, a removeall of judgment, a recoverye of Gods favour, a repayring of the breaches of the church and common wealth, a redeeming of the Honour of the state, a dashing of *Babells bratts against the stones*. Yea this shall remove the *wicked from the Throne*, strike a terror and astonishment to the hearts of all forreigne and domesticke foes. In a word, God will goe *forth with us*, and smite our enemies. Yea a glorious prosperitie shall rest upon Zion, King, state and commonwealth.

THus having laid downe a decade of evills, arising as so manie *corroding vlcers* out of the bodye of the *Hierarchie*, wee come to some proofe of the particulers, as they lye in order; and that as punctually and briefflie as wee can.

1. *Position proved.*

1. AND first, to the first, namelye, *that the Hierarchie, their dependent offices and ceremonies are Antichristian.* For making way for the proof of this point wee are to consider with the learned both auncient & moderne what state of goverment Christ hath appoin-

ted

ed in his Church and what kind of governours hee ath choſen to governe the ſame. For the former hey tell us from the word, that the Church in reſpect f her policie and outward government appointed her y Chriſt, is not a Monarchie like unto the Kingdomes nd Dominions of temporall Princes, as that of the ſſyrians, Perſians, or the like, in and over which cert ine men as Princes have and exerciſe Soveraigne au oritie, but in regard of the choice of governours, by ommon conſent it is a free commonaltie, and in reſ ect of the governours ſo choſen and governing accor ng to Gods appointment it is an Ariſtocracie, as thens, Venice, or the like, as this is the judgment of e learned, ſo it is cleere from the preſcript of Chriſt. at. 18. 17, and from the continued practiſe of the overnment of Chriſts Church, till (as the learned true affirme) it came to bee oppreſſed with tyrannie. As r the latter viz. the governours, they were & ſhould e ſuch Biſhops as God ordained together with ruling lders, which Biſhops (as the Scripture proclaimeth, & e Orthodox learned beleeve) are no other than Mi ſters or teaching Elders witnes 1 *Tim.* 5. 1, com red with Tit. 1. 5, and 7. verſ. which trueth is not one e maintained by the Orthodox ancient, as Auguſtin, ierom: & Ambroſ: but alſo by Papiſts, as Hug-Cardi l-Anſelm. Lumbard-Cuſan-Iohan: Pariſienſ. and hers, who hould this diſtinction to bee but *jure ſitivo*, & that it is not of Gods appointment, both Ca n Law & civill Law do witnes. Thence it was de eed and maintained by ancient councells from the ord. Act. 15, that all Miniſters ſhould have voices in coun-

Viret Dial. 20. 21. *Dan. Lubertus. Iunius. Chamierus. Snetchu. Whittak.*

In 1 Tim. 5. Tit. 1. Act. 20.

Lib. 4. Diſt. 24.

Gratian Diſt 95. Duaren. de ſacris Eccl. Miniſt. c. 7. Sect. 9.

Gentilet. exam. Concil. Trident. P.256.

councel both *deliverative & decisive*-Carthag-Can. 34. 35, alledging also Nice Calcedon and others.

Lastlie, our learnedest of later times have given full evidence to the pointe, witnes D. Raynolds in his letter to Sir Francis Knowls, wherein he proves sufficientlie that God never made, nor doth the scripture witnes anie such distinction, but that Bishop and Minister were all one: taxing and disproving D. Banc. for holding the contrarie. The very same trueth was concluded by D. Holland, the Kings Professor in Oxford. At the act Iuly the 9. 1608. *Quod Episcopus non sit ordine distinctus a presbiteriatu, eoque superior jure divino.* That a Bishop is no distinct order from a Minister, nor superiour to him by divin institution. The self same did Cranmer & Latimer testify to H. the 8. It is true that some servile and shameles Papists to flatter the Pope, as some amongst us to flatter Prelats do avern the superiotie of Bishops, taxing the ancient that hold the contrarie of heresie, with Aerius. Instant one Michael Medina cited by Bellarmin. But the whole current of divine & humane testimonies are against them. Having layd this foundation to come punctuallie to the proof.

Bbs. Book.

De sacrom. hom. orig. Lib. 1. c. 5.

Mat. 21. 24. 25.

It is sufficient proofe, of the unlawfulnes of their calling, that it is not, *from above*, as the warrant of both ordinances and Ministrie must be. Otherwise the Lord threateneth to destroy them. Mat. 15. 13. Where by *the plant not of Gods planting*, may be understood all persons, callings & traditions not appointed and approved of by God (for so the ancient expound it.) The calling

of *Aaron*, a *type of Christ*, is not onely thus approved Hebr. 5. 4. But also Christ himselfe putteth his calling upon this point of tryall; *I come in my fathers name, and ye receive me not*; *If another shall come in his owne name, him will ye receive.* Which wordes, sundrye of the Fathers applye to the comming of Antichrist; for he and his, came indeede in *their owne name.* Ioh. 5. 43. Aug. Ep. 80.

2. Where the Spirit recounteth by name, all the sorts of Ministery, ordinary and extraordinarye of his owne appointement Eph. 4. 11. there is not one word of such a *Lording Ministry*, which the Spirit would not have concealed, but undoubtedly sett them out with al their titles and prerogatives, if there had beene any such superior offices of his appointment and approving.

Is it a like thing that God who appointed the Temple & Tabernacle, should be so punctuall in everie particular of his service vnder the law, and that he would conceale his more especiall officers and their offices vnder the Gospell? would he remember the *barrs* of the *Arcke* and passe by the *Pillers* of his *Church?* would be appoint the least *Pins* of the house and forgett the *Maister builders?* would hee there mention the *snuffers* of the *Lights*, and here passe by the *great Lights* themselves? Or would hee there remember the besoms and ashpans, and here not once mention Bishopps and Archbishopps this were τα μικρα και τα μεγαλα παρωρᾶν. To look to smal things and overlook the great things. Is it true that a silly ignorant woman tells us in the Gospell *that when the Messia cometh hee would tell us all things?* Io. 4. 25.

And yet he ſpeaketh never one word of his ſpe-ciall offices, ſure theſe can not agree.

3. From the ſame place of the Epheſ. it will ap-peare that ſuch Biſhops and their dependances are ſuperfluous. Therfore they ſhould haue no place in Gods houſe. The conſequent is cleere becauſe there is a neceſſarie uſe of everie thing that hath anie uſe in Gods houſe.

Ambroſ. ad verell. *Nihil tam neceſſarium quàm cognoſcere quid ſibi ſit neceſſarium*, There is nothing ſo neceſſarie (ſaith a father) as to know what is neceſſarie or of uſe. Now that there is no uſe of them it is cleared thus.

Thoſe officers without the which the Church of God is fully built up and brought to compleate per-fection of unity, are not of anie uſe in Gods houſe.

But without the function of Lord Biſhops, Arch-biſhops &c. the Church of God is fully built up and brought to compleat perfection of vnity, witnes Ephe. 4, 11, 12, 13.

Therefore L. Biſhops Archbiſhops &c. are of no uſe in Gods Church.

The learned have uſed rhe ſame argument a-gainſt rhe Pope, the Church of God being builte up and perfited without him, therfore hee ſhould not bee.

The argumēt is everie way as good againſt theſe Biſhops and everie ſuch Officer in Gods houſe, with-out the which his houſe is compleat, as againſt the Pope, for it cannot be ſaid of thoſe Biſhops as our Mat. 21. 3. Lord ſaid of the Aſſe: *The Lord hath need of them*

The

The ſame argument holds againſt the Ceremonies, yea as a knob, a wen, or any ſuperfluous bonch of fleſh, being no mēber doth not onely overburthen the body, but alſo diſſigureth the feature, yea killeth the body at length except it be cut; ſo theſe Biſhops be the knobs & wens and bunchie popiſh fleſh which beareth down, deformeth & deadeth the bodie of the Church, that ther is no cure (as we conceive) but cutting off. If any object that there be neceſſarie Officers in Gods houſe, as Deacons and Elders, which are not named in that forequoted place of the Epheſians, it may be eaſilie anſwered, that the Apoſtle there onelie intends to make a perfect enumeration of ſuch as labour in the word, for the perfecting of his Church.

Further if men may ad miniſteries to thoſe whom God hath appoihted, then may they take away ſuch miniſteries as God hath appointed, for both of theſe belong to one and the ſelf-ſame authoritie.

But men may not take away ſuch miniſteries as God hath appointed. Therfore they muſt not adde ſuch as he hath not appointed.

As we have hitherto proved in general the calling of the Biſhops to be unlawfull, ſo we come now to prove directlie their calling and their dependancies to be Antichriſtian.

These Governours are juſtlie called Antichriſtian who are aſſiſtant to the Pope in his univerſall government. *Argum. 2.*

But Biſhops, Archbiſhops, Chancelers, &c. are aſſiſtants to the Pope in his univerſall government.

Therfore Biſhops, Archbiſhops, Chancelers, &c. are juſtlie called Antichriſtian.

Def. p. 13. The *major Propoſition* is D. Downams, for the minor, let their practiſe ſpeake. For after the ſame manner & by the ſame Miniſters do they Lord it and tyrannize over Diocees and Provinces in his Majeſties Dominions, as other Popiſh Prelates do in other dominions. By the ſame reaſon that one is over a Dioceſſe, an other over a Province, the third may be over all.

Argum. 2. 2. They arrogate to themſelves ſolie and whollie the ordination of Miniſters.

In theſe two D. Willet putteth a maine differēce betwixt Proteſtants & Papiſts. Firſt (ſaith he) that their Biſhops are over Miniſters as Princes of the Clergie. 2. They take the right of conſecrating or giving of orders wholly and ſoly to themſelves.

Synop. cont. 43. Let all men ſpeake if our Biſhops do not this to an hair, and are they not by conſequent Antichriſtian Biſhops? For the further proof of this point we could bring a full Iury of judicious learned and Godlie witneſſes.

Artic. 10. M. Wickliff a man well in ſeen the myſtery of iniquitie, reckoned Lord Biſhops for one of the 12 Diſciples of Antichriſt.

For the which Pighius writes a treatiſe againſt him, affirming this to be the main controverſie betwixt the Waldenſes, Wickliffe and him.

The ſame doctrine was maintained by Iohn Huſſe & Hierom of Prage.

Luther

Luther called this Lordship, *plaine tyrannie*, averring further that Diocesan Bishops *were constituted by the very authoritie of Sathan.* Tom. 2. Pag. 32.

M. Bullinger calls the superioritie of Bishops *no better than tyrannie*, affirming truelie that the Apostles themselves exercised no such tyrānie. To this may be joyned M. Hooper, M. Lambert, M. Bradford, glorious martyrs. M. Bale in the Revel. speaking of the brood of Antichrist, counteth the Lord Bishops Antichristian usurpers, the *Offices* (saith he) *of Diocesan Bishops are usurped offices, and not appointed by the Holy Ghost, nor once mentioned in the Scriptures.* Decad. 5. Sec. 47.

Now if anie Patron of the Prelacie Post of all these testimonies to the Prelacie in the time of Poperie. 1. Let them know that overlording Prelacie, sitting in the Temple of God is Popish Prelacie. 2. The whole current of forequoted testimonies striketh at all Diocesan Provinciall or Oecumenicall Prelacie, as an usurped office, because not appointed by the Holy Ghost. The extent of the challenge must be as large as the reason of the challenge. If they bee not from the Holy Ghost they are usurped Offices. But for the further clearing of this, let M. Gualter be heard, who taxing & disproving the usurped Offices of Lord Bishops in Poperie, applyeth it to ours, who *though they glory in the name of the Gospell, and would be counted reformers of the Church by thrusting out Popish Bishops & Monkes out of their usurped possessions, yet do they not restore the Churches due, taken violently awaie from her*, *but at their pleasure administer the same things, which in times past the Monkes and Bishops* In Re. c. 1. c. 17. 3. In Act. 1.

Cyprian holds the verie title of an Archbishop

or Superior Biſhop, in whomſoever a preſumptuous thing.

Laſtlie, the Papiſts bring in the maintainers of Prelacie for a ſhare, as ſupporters of their uſurped primacie. The Proteſtants (ſaith the Rhemiſts) *otherwiſe denying the perheminencie of Peter*; yet to uphold the Archbiſhops, *they avouch it againſt the Puritanes*. Hence appeareth the trueth of that aſſertion, when the Prelacie diſputeth againſt the Puritanes, they uſe the Popiſh arguments, but when they diſpute againſt the Pope, they uſe Puritanes arguments, & thus they uſe the trueth as Moſes uſed the rod, whilſt it was *a rod*, Moſes could hold it in his hand, but when it became a *Serpent*, he fled from it, ſo they cã uſe the rod out of Sion the word of trueth againſt the opẽ adverſarie (though implicitlie they beat thẽſelves therwith) but whẽ the trueth beginneth to ſting, they cannot endure it, & were it not that the cunning Ieſuite loves not to touch this ſtring too much (tho now & thẽ he doth) leaſt by theevs reckoning upõ this point true men ſhold comé to their goods. We are perſwaded they ſhold beat the Prelates out of their trenches, & themſelves out of the field, but they know that they both ſtand & fall upon the ſame ground, and a Kingdome *divided againſt it ſelfe cannot ſtand*.

Iohn. 21. 17

Exod. 4. 3.

1. Argum. They ingroſſe that name unto themſelves which is due to all good Miniſters; which as the learned obſerve is a perverting of the language of the *Holy Ghoſt*, yea a point of prophane or heatheniſh boldnes from this (ſaith Beza) *beganne the devill to lay the foundation of tyrannye in the Church of God*. In the forehead

Cal. in Ep. ad Tit. c. 1. v. 1.

In Phillip. 2 v. 7.

of

of this name beganne that *mysterye of iniquitie* to be ingraven, namely, that vnknowne name PAPA; The various etymologie whereof, wee will not nowe insist on.

4. *They lord it over Gods heritage* with an intollera- 4. *Argum.* ble Tyrannie directly condemned by that unchang- 1 Pet. 5. 1. able Canon of our saviour Christ, *The Kings of the Gentils exercise lordship over them &c. but ye shall not bee so: but let the greatest among you be as the least.* In which Luk. 22. 24 25. 26. Mat. 20. 25 words three things be condemned in ministers, superiority, lordly rule, and titles of Lordship.

The Iesuites confesse that that affected superioty is condemned in the disciples. Yea the very thoughts (say they) of superiority.

Now all these things forbidden by our saviour concurre in making up that mishapen Monster of the Hierarchie. This interdiction of superiority is vrged by the Apostle Peter (upon whom his Lord foreknew that that man of Sinne would build his forged and usurped superiority) neither *as being Lords over Gods heritage &c.* In which place the former ambitious or tyrannous Lordship is not one- 1 Pet. 5. 3. ly forbidden (as the Prelates would have it) but all manner of superiority, as the scope of the spirit, context, and very wordes prove. In a word their evasions from the true meaning of these places are the very same with the forgeries of the Iesuites, wherin they crosse both themselves and the truth. As for that power given by Christ to the Church Mat. 18. 18 they have nothing to do with it, as is cleare frō the text and by the exposition of both ancient and moderne

derne writers: yea by ſome of their owne, as Bellarm. applyeth it to the Pope, ſo they to themſelves but againſt all ground and reaſon.

Iohn.6. 5. They will not with Chriſt putt their calling upon tryall of the word but by the contrary putt the *Anathema* upon ſuch as dare preſume to call their calling into queſtion.

Canon. 8.

6. They have the ſame, Titles, power prehemi-nence, offices and Courts, that the papall prelacie had, (ſettinge onely the ſupremacie of the pope aſide) Ergo Antichriſtian: witneſſe that act of Henry 8. aſſigning them all whatſoever they had of the Pope (the ſupremacie reſerved to himſelfe) for which our Prelats have given the name of *Pope* and *Papiſſa* to our Princes. *At vna via prohibitum*, &c. *That which is forbidden one way ought not to be admitted another way.*

25. Einſdem. cap. 15

Bancroft. Spotſwod.

7. And laſtly they arrogate to themſelves, (we may well ſay blaſphemouſly) theſe titles which are onely proper to Chriſte, namely *the cheiſe ſhepheard & Archbiſhopp, great ſheapheard or Archleader?* which titles the Apoſtles, durſt not take vnto themſelves, Ergo Antichriſtian. As for their defence from Conterfait Clement, or Paganiſh *Archflamins*, it is ſtuffe not worthy your Honours audience to conclude the proofe of this poſition, let Iohn Baptiſt ſpeake, where haveing denyed himſelf, to the Phariſes to be either Chriſt, Elias, or that Prophet, hath this reply, *Why Baptiſeſt thou then?* inferring that he muſt either confirme his calling, to be of God, or not to meddle with the ordinance, neither had the Argument beene good if Iohn Baptiſt might have

Act. 1.4. Hebr. 13.20 Act. 3.15.

Iohn 1.20. 25.26.

een of some other function then of Gods appointe-ent, and therefore he confirmeth his extraordinary lling from *the word*, Thus it is cleare as the Sunne ines that their calling is *Antichristian.*

For to the Kingdome of Christ, it belongeth not, as e have shewed, to the civill Kingdome it can not be-ng, for it will be counted Ecclesiasticall, to a strange ganish or Machomitan government it cannot be re-red, because it is begun and maintained among those t professe Christ, & under a colour of Christs gover-ent it must sit in the Temple of God, and since s not of God, to what body or Regiment doth it be-ng but to that goverment, whereof the Sunne of dition is the head? let us then as hath beene sayd re-ve with the Gospell such governmēt as Christ hath ointed in his Gospell, then have we fully and com-atly whatsoever belongeth to the Kingdome of the spell, without any L. Bishops & their Officers, which ld not be true if the Hierarchie belongeth to the gdome of Christ. As for the ceremonies as none deny them; so themselves do grant them to be Po-h, *which it pleased them to retayne* upon as good ounds as themselves do stand. Finally, this Position impregnably proved by the learned. I have beene more succinct in the proof of this evill, because the rned have bene so large in it, yet it is the ground of the rest, and enough to cashier them.

Pref. Com: book. Mr. Cart. Rep. to D. Whit. Rep. to D. D by M. Banes. Dioce. tryall Park. Polit. Buc. and others.

As for their arguments obiections & answeres, they the very same with the Papists, & are the same way olved; onely we will discover one snare, wherein ey take a multitude of deluded people. What (say

they) will you have no order in the Church; ſhall a
be alike? Shall wee not have governours and ſom
head-powers amongſt Miniſters to remove *Schiſme* an
to keepe peace in the Church? And for this the
preſſe *Hierome* his words; *Let ſome head be ordayned fo*
removall of Schiſme. For anſwer. 1. Shall man b
wiſer then God? or ſhall the way and device of fooliſ
man bring more peace to Gods howſe then the way o
the *all-wiſe God*? 2. Graunt that this courſe woul
bring in a *Laodicean* peace to the Church (becauſe th
Devill wil be quiet when his Officers beare ſway;) ye
it is an execreable peace, and (as one ſayth) worſe the
manie contentions that is *without trueth.*

3. If there be ſuch neceſſitie of one Lord Biſho
over a Dioceſſe, and one Matropolitane over a whol
Province, for the keeping of peace and unity in th
Church or Churches of one *nation*; is there not th
like neceſſitie for keeping of peace and unitie & avoi
ding of Schiſme in the whole church, that there ſhoul
be one Arch-B. over the Churches of Chriſtendome
4. And laſtlie, to anſwer the point directlie; we plea
quod nõ ſit verũ: they make people beleeve a lye, that b
this eccleſiaſticall Monarchie of the Church, it is kep
in order peace & unity; and that therby Schiſm is avoi
ded; the cõtrary whereof is true. For this hath been th
maine cauſe of diſcord and diſunió of the Church, ye
the Fountaine and welſpring of moſt horrible ſchiſm
& dãnable hereſie, as is to be ſeene at lardge in the De
Decret. cretalls and is witneſſed by manie of the learned Wor
thyes, & fully proved by too much woefull experienc
both of times paſt, and of our preſent condition. We
wi

ll shutt up the point with that pregnant and perti-
t testimony of *Musculus*. If *Hierome* (saith he) had
ne as much as they that succeeded him, he would
ver have concluded that one amongst the Ministery
uld have been above the rest, because it was not
ught in by God to take away Schisme as was pre-
ded, but brought in by Sathan to wast & to destroy
former Ministery that fed the flocke. With which
e may joyne that evidence of learned Whitakers; *Episcopacie* (saith he) *was invented by men as a remedye against sinne, which remedye manie wise & holy men have judged to be worse then the disease it selfe, and so it hath proved by woefull experience.* But of this particular more afterward. *Loc. Com. C. de Ministr. ver.b.*

2. *Position proved.*

Second Position, namely, that *this Antichristian government cannot consist with soundnes of Doctrine, &c.* is too too manifest from *reason and experience*; for,

1. Can that goverment which is opposite to the Gospell of Christ (as it hath beene proved) endure the sound Doctrine of the Gospell?

No more then darkenes, can endure light, or sore eyes can endure the Sunne. As a polished glasse, and pure water, representeth the filth and deformitie of the face; so the puritie and power of the Word of God discovereth the *Monkish* deformitie of the *Hierarchy* so to reflect upon it selfe, that she will needs breake the glasse, and trouble the Water that representeth her, and therfore she loves to fish in troubled Waters. A reve-

rend worthie (as any lived in our time) being demanded an argument, *ab utili* to confirme the government of Christ in his Church; made answer, that *this our Nation under the government of Antichrist for some 53 yeares, had abounded with heresies and schismes, to the eating out of the heart of the Word, where our neighbour nation*, governed by the scepter *of Christ, for the space of* 40 & odd yeares, was cleare of all schismes & heresies. Wee will deliver it in the Authors owne wordes:

Epigramma pro presbiterio contra Episcopatum.

SCotos lustra decem rexit sacer ordo senatus,
Absq; nota hæreseos, schismatis absq; nota.
Et delæta feræ extersit vestigia diræ,
Cui nomen triplex senio dinumerat.
Anglia præsulibus recta est septennia septem,
Hæresibusq; frequens, schismatibusq; frequens,
Atque impressa feræ servat vestigia diræ,
Cui nomen triplex senio dinumerat.
Et dubitamus adhuc sacrum auctorare senatum;
Exauctorato præsulis imperio.

CHrists sacred scepter fiftye yeares had swayed
The Scotts, without rent schisme or hæresie;
No relict there of that fowle beast displayed,
Whose numerall name is with *three sixes* made:
But England governd fiftie yeares and three
By Prelates, swarmes with hæresies and schismes;
The great beasts relicts hatefull *solœcismes*

In

In Gods true worſhip by her are retaynd,
The number of whoſe name, (as hath been ſaid,)
Three ſixes make 666. is by them thus maintaynd,
Why put wee not Imperious Prelates downe,
And ſett Chriſts ſacred Senate in its roome?

2. As *for Lawes and government*, how can the government of an uſurping enemie conſiſt with the Lawes and government of a lawfull, & native King.

3. *For holynes of life*, nothing ſo odious nor ſo much perſecuted, as that by the Hierarchie, and that both by mockery & reall perſecution. So that he that *abſtaineth from the common courſe of the world, maketh his life a prey, and he that walketh with God is too preciſe.*

4. By breaking the barre of Diſcipline, *they ſet open the gate of impietie.* As for their pretended Diſcipline, the remedie is worſe than the diſeaſe, for by it the godly are vexed, & the wicked ſtrengthened.

5. And laſtly, *for the ſafety of State*, how ſhould the ſtate be ſafe, where Chriſt is iuſtled out of his government, and his enemies raigne in his ſtead? It is the true obſervation of a worthy Patriott *ubi ſilent leges Chriſti &c. Where the Lawes of Chriſt beare not ſway, the Lawes of the Land can do no good.* A Kingdome devided againſt *it ſelfe cannot ſtand.* When Chriſt ſtandeth *at the dore and knocketh, and Antichriſt beareth ſway within*, the Lord will turne his *rejoycing to do them good, unto a rejoycing to do them evill.* May it pleaſe your Honours to take further notice that this government is againſt the ſafetie of the ſtate in theſe particulars.

1. It ſupporteth the hopes, of the *Pope* of *Rome* for his reentry, for ſo long as his Officers and houſhold furniture remaineth, ſo long will he *plead poſſeſſion*. And hence hath beene the treaſons, and overturning plotts by the Popes againſt the royall perſons of our Princes, and ſtanding of our ſtate for the ſpace of 68 yeares.

2. This ſtrengtheneth the hands, and warmeth the hearts of the Papiſts amongſt us, ready upon all occaſions to take part with the *Pope* & his Miniſters.

3. This being the ſtorehowſe of ſuperſtitious trinketts, as Ceremonies, Faſts, Feaſts, and ſuch like; theſe be meate & drinke to ſtrengthen the *Papiſts*, and *Cordialls to comfort* them.

4. The Hierarchie do diſgrace (to the Papiſts great joy) the ſincere ſorte of people, which are the Walls of the Land. As for the Papiſts and Hierarchie, they agree pretty well: for the former do councell, and the latter executeth ſuch deſignes againſt Gods people, witneſſe *Dolmans Watchword*. *The quodlibets*, *Spalato his ſecond manifeſto*, Doct. Caryes Apologie, and the Prelats practiſe.

5. They nullify the lawes which are the ſoveraigne ſafeguard of the common-weale, as ſhall be farther manifeſted.

6. And laſtly, they beate the watchmen from the walls or vail them ſo upon the walls, that howe can the city be ſafe?

IN the next place we come to prove the poſition by *experience*. And

1 For *vnſoundnes of doctrine*, our ordinary practiſe proclaimeth it, witneſſe our ſchoole commencements, ſermons in Court, city, and country: abuſeiug the Word, and revileing his Majeſties beſt ſubjects, alſo printed books by authority, and that from no ſmall ones being the verie ſtreames of Popery, Arminianiſme and ſuch *Pelagian* ſtuffe, with the particulars whereof (being ſo many and manifeſt) we neede not trouble your Honours.

2. As for the *pollution of Gods worſhip*, and *profaneneſſe of life*, they cry to the verie heavens, it is true that the doore of the ordinances (not being cloſe ſhutte, but upon the hinges) Chriſt commeth in to manie, but what is this to the univerſall profanenes, which is a pattern to all other nations, and the ſhame of our owne, and although Chriſt ſtand yet at the doore; when he hath ſealed his owne, he will be gone, as for the glorie of Chriſts government there is none at all.

To conclude the point, of *ſafety* by an inſtance from the contrary; be pleaſed to take notice of the Nether Lands, which could never have been rid of the Spaniſh tyrannie, nor ſtood ſo long in proſperitie ſafely, if they had not caſheired the Biſhops, as for *Geneva* let *Bodine* ſpeake (no Puritane ſure) yet he commendeth them much, not for wealth, and greatnes, but for vertue *peace* and *Godlynes*, which he aſcribeth to the power of Diſcipline, whereunto they attayned by abandoning Biſhops; ſhewing further the divine force of Diſcipline, in bridling the luſts

Method. Hiſt.

lusts and countermanding the vices of men, which all the Lawes and judgments of men were not able to effect. And so we come to the third point to be proved.

3. Position proved.

THey beare the Multitude in hand that they are jure divino, *yet they are forced to confesse that their calling is a part of the Kings prerogative.*

It is truly affirmed in that supplication Anno 1609. *That the Prelats have no warrant, either for the nature of their offices or qualitie of their proceedings from the Lord Iesus*, neither was it maintained by any of their faction till they grew weary of houlding *in capite*, and then they turned their *tenure* into *Soccage* quitting themselves of *Knights service*. In this plea *D. Downam* shewed himself more rash than wise to appeare. For he is not onelie cast over the barre by the booke of God, by the *Iury* of the learned, by the most judicious judges and lawes of the Land: but also by the verdict of his fellow Bishops and his owne confession. So that in scanning of this particular it shall evidently appeare, that their calling is opposite to Gods trueth, to our Soveraigne Lord the King, they crosse his wholesome lawes, with forreigne jurisdictions, and they are at contradictory opposition amongst themselves.

D. Bridg. Defenc. of Eccl. government. Pag. 319. and 320. B. Whit. Def. in pref. & alibi.

1. For the first, they oppose the trueth of God in affirming without shame or feare, that their calling is *jure divino*, when it is nothing lesse, since there is not one jote of all the word of God for it, as hath beene pro-

proved) but aſmuch againſt it as againſt anie one thing, which the cheifeſt of them cannot chooſe but confeſſe, and ſo in this, they have confeſſed the truth untill of later times, yea theire *Maiſter peece* and many arguments evinceth this, which they take from the continuation of theire calling from 300. yeares after Chriſt, and not before which as they cannot prove, ſo the challenge proveth clearly that *they are not of God*: but oppoſite to his truth, yea a learned man, and a better B. thē anie now, tells us plainly, *that from the year 607. the Church began to be ruled by Biſhops which government* (ſaith he) *was eſpecially deviſed and invented by the Monkes. Bale ſcrip. Brit. Cent.1. 37.* which indeed is true; for till this age, every particular Church was governed by the Biſhops Elders and Deacons of the ſame; witneſſe the authors of the Cent. Mag. *Cent.6.7.Col.591.* & although ſome before this were titular biſhops yet their ſuperioriry the Church would not beare, witneſſe our Engliſh Synod an. 674. *Synod Harford.*

2. They are oppoſite *to the King and his Lawes*, in affirming their calling to be *jure divino*, becauſe by his Laws they are ſaid to be a part *of his prerogative*, from whom all their power *intenſive* and *extenſive* is conveyed to them (though this cannot warrant them) Witneſſe the petition to the Queene, and judicious *Beza* in his Epiſt. to *Grindoll* Biſhop of London, which is worthy the reading. But to the point the reſcript of Edw. the 6. cited by *Sāders* runneth

neth on this manner *Edward. Dei gratia* &c. *To Thomas Arch-B. of Cant.* &c. *Since from the King all power and jurisdiction proceedeth* &c. *we give thee power within thy Dioceſſe, to give orders* &c. *by theſe preſents to endure at our pleaſure.* So in the firſt yeare of the ſaid Edward the ſixt it is enacted, that they ſhould exerciſe no juriſdiction in their Dioceſſe, nor ſend out writts but in the Kings name, and under the Kings ſeale, which ſtature was abrogated in the firſt yeare of Queene Mary, and reeſtabliſhed by Qu. Eliz. & in the firſt of King Iames. So that by the continued tranſgreſſion of this law, your Honours know that they and their Offices, are all over head and eares in a *Præmunire*; of which a Biſhop in Edward the ſixt his time was convicted and ſubmitted himſelf to the Kings mercy.

De ſchiſm. Anglic. lib. 2 pag. 227.

3. They are devided amongſt themſelves in this particular point: D. Downame not knowing how to ſhift the matter, pitched at laſt upon this, that it is *jure Apoſtolico*, but not *juris divini*. M. Francis Maſon, in his great book upon this ſubiect, dedicated to the Arch-biſhop, and publiſhed by authoritie, affirmeth plainly and peremptorily, that *they derive their Epiſcopall authoritie from the Pope*. The ſame doth the ſupplicants averre to the King p. 9. Whence your Hon^s. may be pleaſed to obſerve, how this eſtabliſheth forraigne power, contrary to that act of Parliament 1. Eliz. 1. Doctor Bilſon B. of Wincheſter affirmeth otherwiſe, terming it plainly *principis prærogativam*, the Kings prerogative. In the maintenance whereof his very heart ſqandereth, *If there be any fault ſaith he, let it*

Def. of his Sermon.

Refut. p. 92

Lib. 2. c. 7. p. 118. 119 820. & c. 12. ibid.

Bilſon de Gub. Eccl. cap. 15. Page 402.

Page 403.

laid upon the Magistrate, and not upon the Bs. Where we may observe, what a cup of could comfort they afford Kings for maintaining of them.

For further testimonie of truth, we might cite a cloud of learned witnesses both in the divine and humane lawes, as Husse, Luther, Wickliffe, Zwinglius, Latimer, Cranmer, *Reformatio legum Eccl. tit. de divin. offic.* D. Fulke & Whitaker in their answers to the Papists useing the same arguments for the Hierarchie.

It is the scope of Sr. Ed. Cook in his report *de jure Ecc.* to prove that the functiõ of the L. Bishops & their jurisdiction exercised is from the Kings prerogative, who may & doth grant to Lord Bishops *that Ecclesiasticall power*, which they now exercise and also may take it from them at his pleasure. Fol. 8. The self same truth both by ancient and later Prelats is avouched: witnes the the judgment of the Clergie in the dayes of Hen. 8. expressed in a treatise intituled the institution *of a Christian man.* This was the judgment of the state in the time of K. Edward 6. and Elizab. To this also giveth witnesse Arch-Bishop Whitgift and B. Hooper, Prefac. p. 2. Page 133. yea D. Downham himself could not deny it, being pressed by that statute of a Parliament held at Carlile 26. Edw. 1. Hence first the untruth of the said Doctors assertion may evidently appeare. *That Episcopall government is perpetually necessarie, not onely for the wel-being, but also for the being of a visible Church.* Pag. 95. 2. It discovers their derogating from the *King*: their injurie to his *lawes*: and their *Tyrannie* against his subjects in committing men to prison for denying their authoritie to be immediatlie from God.

To conclude; this very Queſtion *de jure divino* was debated in the Trent. Counſell, where they were like to go together by the eares for it. *Lanetius* (generall of the Ieſuits) held every particular Prelate *jure Canonico* to be meerely from the Popes authoritie, by which he might remove them at his pleaſure, in an other ſence then *M. Maſon*.

Pet. Suavis Hiſtor. Concil. Trident Lib. 7. Page 687. and 688.

The Biſhop of *Paris* oppoſed this as a new deviſed tricke, and broached by *Cajetan* for a Cardinalls hatt, which to his ſhame the *Sorboniſts* oppoſe, houlding it as true in the *Hypotheſi*, namely, if they be true Officers of Chriſts Church, they muſt be *jure divino*.

To conclude the point, you ſee (right Honourable) how they would reſt on many pillers, but their maine Supporter is the Pope. If to this that hath been ſaid, they anſwer that the ſumme of all theſe things hath been fully anſwered, we reply, if their impriſoning, perſecuting and baniſhing of the Lords worthies had been of no more force than their anſwers, their cauſe had fallen long ago. Further, what anſwer hath M. Bucer, Bucanus, Parker the Damaſcen-Altar and others received?

Laſtlie, what Honour or rather diſgrace have they gained by their anſwers and replyes, let the works of B. Whitgift, B. Downham, & B. Morton, B. Lindſey, & B. Spotſwood ſpeake. To cloſe up all, we deſire in all modeſty, that they will bring their callings and evidences to the ſtandard of divine truth, and by comparing matter with matter, and reaſon with reaſon, let the truth cary it. And ſo much for proofe of the third Poſition.

4. *Position proved.*

THeir manifold and manifeſt abuſing of the Kings authority, by changing, adding, and taking away at their pleaſure &c. Appeareth in theis particulars.

1. In the point of ſubſcription urged. *Canon.* 36. 37. It is to be ſeene what heavy things are preſſed upon the Conſcience of every one that entreth upon any miniſteriall function, namely *That nothing conteyned in the publique leiturgie, the booke of ordination, or the Articles of Religion in number.* 39. Is contrary to the word of God. Yea that every thing contayned in every one of the aforeſaid Articles, is agreeable to the word of God. And this he muſt doe, adding every expreſſion that may avoyd ambiguitie. And in like manner they muſt ſubſcribe to the two bookes of *Homilies.* Now what groſſe, abſurd (if wee ſay not) blaſphemous vntruthes all theis 5 bookes are ſtuffed with, wee neede not to demonſtrate, ſince by a judicious and true inquiry they are made more then manifeſt. Eſpecially the ſervice booke; which they cannot deny to be raked out of three Romiſhe channells; Namely the *Briviary* out of which the common prayers are taken, out of the *Rituall or booke of Rites* the Adminiſtration of the Sacraments, buryall, matrimony, viſitation of the ſicke are taken. And out of the *Maſſe booke* are the conſecration of the Lords ſupper, Collects, Goſpells and Epiſtles. As for the booke of Ordination of Arch-biſhops, Biſhops, Miniſters &c. it is out of the *Romane Pontificall.* Now

Now from this prescript forme of Leiturgie, the Minister must not go a jote, nor use any other in the appointed service: Witnesse *Canon.* 38. which is not indeed according to the mynde of the *Prince*, nor meaning of the Law. It is a wonder to see, what adding, changing, and taking away, is in that Leiturgie. To which *English Masse* (for so his late Majestie called it) it is not the intent of the law, that the Ministers should subscribe, witnes that statute. 1. *Eli. Cap.* 2. bynding them to use such prayers and order of administration of the Sacraments, as are contained in that booke, authorised by Parliament in the 5. and 6. yeares of *Edward.* 6. with the alteration or addition of some lessons, and *none other or otherwise.* Againe the Law requireth no subscription, but barely to the Articles of Religion; which onely *concerne the confession of true Christian faith, and the doctrine of the Sacraments*, witnesse the very words of the *Statute* 13. *Eli. Cap.* 12. which Statute is not yet abrogated nor contradicted. So that to the matter of Ceremony and of Church government, subscription is not by the law required. Further it is well knowne to judicious men now living, that it was not her Maj^s. mynd, nor the meaning of the law to presse these things upon the consciences of her truly professing subj^s; But the intent was only to bring Papists & Popishly affected to a Church conformitie, condiscending to retayne some Popish passages, till reformation might be more fully made. Vpon which grounds the Honourable Court of Parliament would never have any bound to it, seeing the things not only controverted, but also reiected by whole reformed

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Churches. But we see the Prelats require subscription to all the aforesaid books; Yea least vexation enough should be wanting to Gods people they have hatched out of their own brains, *An hundred & fiftie laws*, called *the Canons*, as we may thinke in apishe immitatiõ of the the Psalmes of David, whereunto though they exact not subscription, yet they tye men strictly, and afflict them greivously, both in purse & person for not obeying of them: which is a malapert countermanding of his Majesties laws, and a haynous oppression of his subjects, witnesse that *Statute of Henry the 8. forbiddsng any man to make or exercise laws or Church orders, repugnant to the laws of the Realme.* 15. H. 8. Cap. 19. But many of those Canons and visitation Articles (to which they force men to sweare) are repugnant to the laws. By this your Honours do see and very well know that the laws are made of none effect (and that to the best of his Majesties subjects) which may yet be further instanced by divers particulars.

1. It was the desire of sundry Min^s. to subscribe *secundũ formã statuti*, according to the form of the statute. 13. *El.* c. 12; But they were not admitted. 2. Of that good law of Appeale from the Prelacy to the Chancery (inacted by *Henry* 8, or rather renewed and continued by all our professing Princes) the greived and wronged subiects (through the daunting pride of the Prelats) can have litle or no benefitte, witnesse 98. Canon. twharting the law of God, nature, & nations, & the law of the Land. 3. By vertue of the law no subiect shall be put from his freehold, but by the verdict of 12. men: witnesse *the great Charter of England*, which often and 25. H. 8. 1. E iz. Mag. Char. Cap. 29.

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again hath bene confirmed by divers other ſtatute as 42. Edward. 3. c. 3. and making void by ſtrong inforcements all ſuch Statutes as might croſſe or contradict the ſame. But miniſters are thruſt from their benefices by the bare and peremptorie command of the Biſhops. The iniquitie & crueltie of this their courſe was laid to heart by the States in Parliament Anno. 1610. who inacted againſt it in effect as followeth; *Where the Canons would charge body goods and Lands of the ſubiect, that charge ſhall be of no force except it were confirmed by act of Parliament.* 4. Where by the law of the Land no free man ſhould (but upō lawfull proceeding and juſt ground) be impriſoned: the Prelats againſt the laws and libertie of the State, and Priviledge of the Subject, erect priſons, and comitt men thereto at their pleaſure, if they will not breake the Laws. As for inſtance in taking of the oath *ex officio*, which is (as ſhall be ſhewed) againſt all laws of Heaven and Earth. This tricke of impriſonment (as *Choppinus* ſaith) was taken up by *Pope Eugenius* the ſecond, Anno 824. And as one ſaith well, *it came out of the tayle of the Dragon.* A puniſhment not beſeeming a Miniſter of the Goſpell to impoſe.

De ſacr. Polit. lib. 2. Pag. 243.

This tyranny rather then law had its firſt originall in England (as the lawes record, and learned of the land witneſſe.) from that ſtatute 2, *Henry 4. Cap. 15.* whereby authority was given to the prelates and their Ordinaries to impriſon and fyne the ſubjects and to preſſe the lawleſſe oath upon them. This ſtatute was procured by the prelates for ſuppreſſing of the profeſſors of the Goſpell, witneſſe the title

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in the record, *petitio cleri contra hæreticos*, and was passed as is shewed without the consent of the commons, witnesse the record of the statute, yea our learned in discovering the iniquity and bloudthirsty cruelty of this law tell us, that it wanted not onely the consent of the commons, but they wonderfully repined at it. But as evill means must ever establish an evil purchase, the King was forced by their importunity to lay the necks of his best subjects under the feet of the blouddie beast, of which more hereafter. But the state at length laying to heart the abundance of christian blood that had been shed by this *blooddie law* (for so it is called) and observing the judgment of God that had ensued on this bloodshed upon the State, as afterward shall be made plain) with vnanimous and full consent made voyd and revoked that statute of imprisoning and the oath *ex officio*, leaving not the least impression of any such power to the *Ordinary*, becauſe it was against the Law of God, the Honour of the King, the law of the Land, the nature of Eccleſiasticke jurisdiction, and the right of the Subject.

In Rotul. Parliamenti Anno 2. Hen. 4.

It is true that in the 1. and 2. of Philip and Marie, a statute was framed according to that formerly revoked statute of Henry. 4. But first it doth acknowledge that the Church had no power of imprisoning but onely the power of the keyes.

2. They inacted this that by fiery and bloody courses they might supplant the Gospell, whereof the people being mindfull and exceeding sensible in that Parliament of the 1. Elizabeth requested the

ſtate to repeale, and make voyd that ſtatute of Henr. 4. concerning impriſoning, and *the ſelfe-accuſing oath*, which the ſtate did grant and eſtabliſhed in expreſſe words before the annexing of the right of Eccleſiaſticke juriſdiction to the Crowne, *repealing, making utterlie void, and of none effect all and every branche, articles, clauſes and ſentences in the ſaid ſtatute, from the laſt day of that Parliament.* So that we ſee the impriſoning, fineing, and preſſing of the oath by the high Commiſſion, hangeth not onely upon that bloudy act for defence of Popery, repealed by the ſtatute laws of the Land, but is alſo directly againſt that very act of Parliament or ſtatute from which their commiſſion is founded, as ſhall be more clearely demonſtrated in an other place. But this ſufficiently ſheweth how egregiouſlie they abuſe the Kings authoritie, and wrong the ſubject notwithſtanding of all this.

It is a wonder that *B. Whitgift* will ſide with *Pighius* againſt *Marcilius Patavinus* (in fetching a ground from *Peters* killing of *Ananias* & *Saphira*) for their impriſoning of men; might they not aſwell warrant the killing of them, for they kill many of them: For that act of *Peters* was not done (as the learned anſwer well) by an ordinary power, but by that extraordinary power, which the Apoſtle calleth δυναμιν, and otherwhere *a Rod*, that is an extraordinary *punitive power* by the vertue of miracles.

1 Cor. 12. 4. 28.

5. And laſtly, they inforce the Lawes of the Land that are for the ſubject, againſt the very beſt ſubjects, namely, ſuch as gather themſelves together, to humble their ſoules for the ſinnes of the times, for the ſafetie

of *Sion*, and the deliverance of the common weale. Against ſuch it is moſt true, *there is no Law*. But theſe men will either *have one or make one againſt them*, namely, they muſt be charged with *Conventicles*, where as they are neither ſuch people as are meant in the ſtatute; nor doth that law intend *to them* any moleſtation; but rather preſervation, aſwell as the preſervation of the Prince and State from the dangerous conventious and riotous aſſemblyes of plotting Papiſts. If the interpretation of the *Law depend upon the mynde of the lawgiver* (as indeed it doth) with what faces can men turne the law againſt the innocent for the guiltie? May not & doe not the Papiſts meete & plott miſcheefe againſt the Church and State, without the Tenth part of this moleſtation? Yes it is too too true, but it is no new thing for them, and the Prelats to *Lapp it up*: Yet is it not a wonder, why they ſhould hate and oppoſe ſo much that which is the preſervation of the Church & State. Good reaſons may be given why they doe ſo: but of them afterward. To have the *Doves* thus beaten and the *Ravens* & *Pye-Maggotts* to prey upon the State, what bleſſing can it bring from God, what Honour to the King, what credite to the Laws, what high eſteeme to the Parliament, what comfort to the people? And ſo to the fifth greivance.

5. Position proved.

THe priviledges of the Laws, and the Hierarchicall government cannot consist together.

The Laws of the Land (as hath been often sayd) are *the inheritance of the subject.* In 19. Hen. 6. Fol. 62.

But these Prelats practises, and forged or inforced Laws are *ἐναντιόμικα* or quite opposite to our Laws, as hath been formerly proved.

How can the libertie of a loyall subject, and the unjust restraint of the same consist together? How can the disclayming of Soveraigne power, and the imbracing and obeying of it stand together? How can the subscription to the Articles of Religion (which onely concerne the true Christian Faith and Doctrine of the Sacraments) and the subscription to books, contayning many things contrary to the word of God (as a number of Popish Rites and mens devises) consist together? As unnaturall heate consumeth the inbred or naturall heate and radicall moisture of the bodie; So the unnaturall Laws of the Prelats, eate up and consume the power of the Lawes of the Land. Yea their Lawes are not onely worse then the Canon Laws (which are badd enough) but worse then the laws and constitutions of the very worst times of our Nation under the high command of Popery, which will appeare by the comparing of the Canons of that Counsell of Oxford houlden by *Stephen Langton* Archb. of Can. 280. years agoe. There it was decreed, that none should be excommunic-

communicate where the fault is not apparant, *Et non nisi Canonica monitione precedente*, *vnlesse they be Canonically, that is thrice admonished.* But the Prelats and their Officers accompt *none apparence* at the first to be a pregnant contempt, witnesse the Oxford answer to the Petition: So that forthwith they excommunicate, yea some times they sett a day of Appearance, and excommunicate the partie before the day; And this we will avouch. There also it was decreed, *ne presument judices esse & actores*, *That none should take upon them to be judges, actors, and accusers.* But this they doe, when the judge dealeth *ex officio.* We could instance in many other of the like nature, but a tast is enough: yea doe they not exceede the height of Popery in this, that there, an Appeale was allowed to every man, to that supreame courte of the man of sinne. But they oppose and hinder the just Appeale of the Kings subjects to a higher Courte, without exception. And so much for this point. Pag. 23.

6. Position proved.

WE have now to prove, *that the loyalty of obedience to the Kings Majestie and his Laws, cannot possibly stand with the obedience to the Hierarchie.*

Can a man serve two Masters or obey two Lords of opposite commands? As the Heavens contayne no Sunnes but one; nor a Kingdom no Kings but one: So a people cannot obey any Laws, but such as are at one and unitie with themselves. If the Prelats practise,

and Injunctions extort or enjoyne one thing, and the laws of the Land, and the good of the King require another thing oppoſite to that, who can obey both? Yea who can obey the Prelats, but he maketh himſelf *a Tranſgreſſor to the King and the Laws*; As for inſtance, it is ſtraightly forbidden by the laws of the Land (eſpecially by that oath of allegeance) whereunto all the Kings ſubjects are ſworne; either implicitlie or explicitlie) *That no forraigne power, authoritie or juriſdiction (and more particularly of the Pope of Rome) ſhall be eſtabliſhed, countenanced by word, countenance, preaching, priviledge, or any other Deed, under the Payne of Præmunire.* And if after conviction any perſon or perſons *thus againe offend, then he or they ſhall incurre the paines, forfeitures, judgments and executions, due to high treaſon.* Now that they derive their authoritie from the Pope; carry themſelves as Popelinges; have all the power (if not more then they had under the Pope;) exerciſe a full Popiſh power over ſubjects in their meanes, perſons and conſciences; and plead for the derivation of their Epiſcop. authoritie in print from the *Pope*; It is as cleare as the light. As for the chãge of ſupremacie, it can not make a body that is naught in it ſelfe, and cõtinuing the ſame to be good. As for their writings and Sermons againſt the Pope and his uſurped power, it may be anſwered, *quid verba audiam, cum facta videam?* Their words croſſe their actions. Yea, it is to be feared, that the Popes ſupremacie, if it could be as gainefull, would pleaſe manie of their palats better then the Kings. Since then it is thus, it may invincibly be concluded, *that a ſubiect cannot both obey them and the Laws.*

1. Eliz. 1.
2. Iacobi R.

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Further it is inacted (as we haue shewed by act of Parliament) *That all the Prelates writts for exercise of their jurisdiction should runne* (as hath bene shewed) *not in their own names and with their own seales, but in the Kings name and under the Kings seale.* But they in their owne names, and with their owne seales signe cite, attach, and impriſon, laying the burthen of their tirannie upon the King: if at anie time they seeme to be affected with the miseries of the parties, whereof they are the onelie cause. It cannot stand with the clemencie of a roiall heart to vexe or impriſon his loiall subjects for serving of the same God whom he serveth, and for denying obedience to the verie things that are contrarie to Gods lawes, the soveraigne power of the King and laws of the land. As it is then against all law, reason and equitie, that the subjects are thus vexed and wronged; so the serving of such writts and warrants by pursuivants, and the assistance by constables and others, is injurie to the subject, violence to the lawes, and an effront to the King. For the clearing whereof, *Simsons Case* is upon record, who was cleared by the law, because the Constable under the prelates warrant, was adjudged by law to be *out of his place* but of this more hereafter. And thus the point is claered, that yealding obedience to such writts or warrants consistteth not with obedience to the King and his lawes. 8. Edw. 6.

It is further cleared by being flatlie opposite to the Kings prerogative, that anie Courts should bee kept or jurisdiction exercised in his realm but in the 25 Hen. 8.

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Kings name, and by an especiall grant. Instance the Iudges Commissions of *Oier and Terminer*, and so of the rest: but the Bishops and their officers hold their Courts and exercise their jurisdiction not in the Kings name, nor by anie speciall grant, but in their owne name intruding upon his Majesties prerogative roiall, inforcing Churchwardens and Sidemen to serve as instruments against the same.

Further no subject can both obay the Kings laws and the Prelats Courts: because they judge, or exercise jurisdiction by deputies as Chancellours Officials, Arcdeacons. This is first an intrenching upon the Kings prerogative: for none but the King can delegate or substitute a judge in his place especiallie if the place of judicature be of a high nature (as the Prelats is, if it were right) but these Prelats committ their counterfeit *Keyes* often to such *Cerberean Porters*: as shutt the gates upon Christs Freinds, and intertaine his foes.

2. This deputation is against the nature of an office of *confidence or trust* (as the Lord *Verulam* speaks verie learnedlie to this point) as it is *personally inherent*, so it must be personally discharged, & not transported to an other, as he instanceth in the office of the *Lord Chancell. of England*, or any other judge: who never made nor can make a deputie, except they have some speciall clause, contained in their original graunt; and then also it is verie doubtfull (saith he) that this is so, it is cleare from the statute of Henr. 8. by which it is provided that the Archbishop cannot take to himself a *suffragan* or assistant Bishop (much lesse can he depute an

26. Hen. 8. cap. 14.

infe-

inferiour judge) but by the Kings especiall graunt. Now whether are not all that submitt themselves to the judicature of such courts (kept by the Prelats deputies) transgressors against the true nature of jurisdiction, observed in all other courts of the Land, and also against the Kings sole prerogative? Further whosoever giveth his body to the Prelats imprisonment or yeelds his goods to their fineing (except it be upon iresistable violence, whereby he becoms a meer passive.

1. He nullifyeth many wholesom laws, whereby *it is decreed that Ecclesiasticall jurisdiction may not imprison or sett any fines upon the Kings subjects, except it be upon change of penance.* Yea they loose not onely their owne priviledge, but they quitte the inheritance of all their fellow-subjects, so far as in them lyes, and keep still in force that cursed cruell statute, extorted from Henr. 4. against the people of God, which (as we have shewed) hath beene againe and againe repealed, as unjust and intollerable. If Naboth would not yeeld his vineyard to his King, and that upon reasonable conditions, because in so doing he should have broken a statute; or if the Kings subjects stood out in the matter of *loane* that they might obey the King in keeping of his laws entyre, (for they made it appeare to all that it was not want of love or unwillingnesse to part with their money:) how far should subjects be from obeying such commands as countermand the laws, establishe an usurped jurisdiction, deprive the King of his loyall obedience, & the people of their right. As for the danger of resisting this usurped power, there is none *de jure*, howsoever *these men of usurpation* make it their trade

Statut. Articul. cleri. c. 2. Fitz. H. natur. brev. Fol. 51. 52. 15. Edw. 3. c. 6.

1. King. 21.

trade to afflict the Kings subjects *de facto*; but the laws which are the *Priviledge of the subjects, the life of the Land*, and true obedience to the King, should be more precious to a true harted subject, then liberty or life it self; and what a man would doe for the defence of his life, he should doe in the defence of these. For the lawfullnesse of this defence, we produce both the Laws of the Land, and the Counsell of the learned according to the Laws. For the former, if the lawes inacted & so oftē confirmed, do inhibitt all summons, assaults, attaching of the body, impriſoning or fineing but by due course of the law of the Land, then all the Prelats courses in the above-said particulars, may and must be resisted *quoad posse* (because they are not legall, but against the *great Charter*) but the former is true, therefore the latter. For further proofe hereof, we commend unto your Honours to review these noble acts amōgst many other decreed by that high Court of Parliament Anno 1610. For this very particular as followeth.

1. *Whereas the temporall sword was never in the Prelats power till the 2. of Henr. 4. and then usurped by them without the consent of the commons (for say, they were true Ecclesiasticall; yet it is against the Lawes of God and of the Land, that they should meddle with civill jurisdiction, therefore is an act past against it, and the oath* ex officio *brought in at the same time.*

2. That statute *1. Elizab. c. 1. giving power to the Queen to constitute and make a Commission in causes Ecclesiasticall is found inconvenient*, because abusing the

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power given to one or more they wronge the ſubject.

3. *Whereas by vertue of the ſtatute power, onely Eccleſiaſticall is graunted; yet by Letters-Patents from the King, unſoundly grounded on the words of the ſtatute, they fine, impriſon &c. which is a great grief, and a wrong to the ſubject.*

4. *Where upon deprivation by the ordinarie juriſdiction an appeale lyeth; the words of the commiſſion exclude it. For here is no traverſe, nor writt of error after judgment.*

5. *They bind men not onely to appeare from time to time, but alſo to perform what the Court ſhall appoint.*

6. *Whereas the Canons would charge body, goods, and Lands of the ſubiect, the howſe inacted againſt it, except it ſhould be confirmed by act of Parliament.*

Theſe evills and greivances were ſeriouſly pondered by that Honourable aſſembly, and provided againſt by the foreſaide acts, but the *Remora-Prelats* & *Logs* of their laying, ſo blocked up the way, that the ſaid acts could not paſſe: and rather then they would ſuffer the plague-ſoare of their oppreſſing pride to be burſt by the maturating cataplaſmes of *wholeſom laws*, they made a ſhift to break the King and ſtate into peeces, as they did indeed, to the no ſmall griefe of all good ſubjects, to the vexation (yea allmoſt killing) of the *two witneſſes*, the indemnifying & diſhonouring of the ſtate; for ſince that time what hath proſpered with us, or with thoſe whom we have ayded. *Rev. 11.7.*

Theſe acts your Honours knowe to be *law it ſelf*, though killed in the ſhell by the *foot of pride*, and therfore we humbly intreat juſtice upon theſe *Legicidas* or Law-killers.

Now come we to the latter peece of evidence in the behalf of this lawfull reſiſtance, namely, the caſe avouched under the hand of learned counſell, as followeth in his owne words:

THe caſe is, whether the high commiſſion of the North, have power to ſend a purſuivant to arreſt the bodie of any man, and how farreforth the Sheriffe or other of his Majeſties Officers be bound to aſſiſt them, and whether each ſeverall Biſhop having a ſeverall commiſſion, may (calling to him 3. or moe commiſſioners) execute the commiſſion.

This learning is not to be rubd upon too boldlie, yet in my opinion the high commiſſion hath not ſufficient warrant to ſend a purſuivant to arreſt, becauſe the ſtatute of Magna Charta 5. 30. Nullus liber homo capiatur vel impriſonetur *forbids (as I conceive) ſuch arreſts. It was Simſons caſe* 42. *Eliz. in which arreſt the Conſtable in aſſiſting the purſuivant was ſlaine, and the offender had his clergie, whereas if*

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the arreſt had beene lawfull, it had beene murder vide 42. Aſs. p. 5. and 24. Edw. 3. Commiſsions Br. 3. Where a commiſsion was granted to diverſe to arreſt the bodies of A. B. &c. who were ſlandred for felonie; it was ruled to be againſt the law: and by the common law the bodie of any man was free from impriſonment but onely at the ſuit of the King.

2. The Sheriffe is wiſe enough to informe himſelf what is fitt to doe.

3. I conceive if a commiſsion be directed to 20. or 30. of them at the leaſt, and they ſue a duplicate or ſeverall commiſsions 3. of them cannot ſitt in one place and 3. in another by vertue of the commiſsion, without adjourning the commiſsion to time and place, as one commiſsion and not to execute it as ſeverall commiſsions.

J. C.

You ſee how in clearing of this caſe the ſmell of *a goat* maketh this honeſt coũſeller ſomwhat agueiſh, but ſuch is his ingenuity, & *truth is ſo ſtronge* that the caſe in our conceit is well cleared.

To proceede the people alſo (being inforced to wait upon them) become acceſſarie to their ſinne of diſobedience. If that clauſe of the ſtatute be objected, where *the King graunteth them authority in as ample manner as they had in the Popes time*: it may be anſwered in the firſt place; that that proclaimeth to the world, their *being* to be *Antichriſtian*, and their power to be forreigne; for they remaine the ſame for matter and forme, that they did before; ſupremacie onely changed. 2. Beſides that generall; *nullum tempus occurrit Regi*; it is a lawe caſe, that *generall words* cannot carry away any part of the right of the Crowne: and ſuch are theſe words, without any *ſpeciall warrant* to leade them. 3. The grant is onely to rule over their *inferiour brethren* (meaning the *Miniſtrye.*) Which rule (by the way) is directly againſt Gods ſtatuts; howſoever with the laitie (as they call them) by this ſtatute they have nothing to doe. It was truly averred by a Prime judge of the Land, that that, which *binds all, ſhould be aſſented to of all*, or by the repreſentative body of all, but what private men do the Prelats call to their convocation howſe? or what voyce or aſſiſtance have they to or in the conſultations or Canons of the Prelats?

The Prelacie, taking this to conſideration, procured a ſtatute 1. Edw. 6. enabling them (as they con-

conceive) to keep their Courts & exerciſe juriſdiction; But firſt, that was to be done in the *Kings name*, and not in their owne.

Further, all ſuch juriſdiction, is annexed to the Crowne 1. Eliz. 1. forbidding all exerciſe of ſpirituall power and juriſdiction, without a *ſpeciall warrant* from the Crown, and all that doe the contrary, are declared to be intruders.

The laſt inſtance (though we might abound) is from the oathes urged by the Prelats, eſpecially that oath *ex officio*. By the law of the Land, they are forbidden to put any to their oath, except in caſes *matrimoniall* and *teſtamentary*, witneſſe the learned and judicious lawyers of the Land. Crompton. 182. Fitz. *de natura brev. p.* 141. *Regiſt. Pag.* 36. Raſtal. *Prob.* 5.

As to the oath *ex officio*, whereby both Miniſters and people are vexed and inſnared, what can be ſaid, that hath not been ſaid againſt it? *Heaven and Earth is againſt it*; It is againſt the law of God; the law of the nature; the common law; the Canon law, Counſells, and imperiall ſtatuts. Though the vileneſſe of it, and the evills enſuing are ſufficientlie knowne to your Honours, and to all of underſtanding; yet we make bold (under favour) to detect the evills of it, for our owne and others information.

Firſt then by that royall *Law of God*, it is quite caſhei- Ier. 4. 2.
red; *thou ſhalt ſweare in judgment* &c. that is, *adviſedly*. Iob. 29. 16.
And how ſhould a man doe that, when he knoweth not what he ſweareth? Neyther can he ſweare *in righteouſnes*, becauſe he is forced to betray others; which rather *then an honeſt man ſhould doe* (as a Father witneſſeth) *he ſhould looſe his life*.

Fur-

Further, the *matter* is not of *waight*, nor of *qualitie* (for it ſhould be *Criminall*;) not of neceſſitie (for it may be otherwiſe cleared;) nor maketh this oath the end *of ſtrife*; and therefore it cannot be taken in *judgmẽt* &c. A worthy gentlemã being preſſed with an oath againſt himſelf in an other caſe, made anſwer by a pretty dilemma; *if the thing ſuppoſed to be done, be a ſinne, then muſt I not accuſe my ſelfe; and if it be no ſinne there is no ground of an oath.*

2. It is againſt the law of nature regiſtred in the Civill law, *Nemo tenetur prodere ſeipſum*; if a man muſt not betray another, much leſſe himſelf.

3. The Canon law from the civill law taketh ſo much light, as to ſee and commend the equitie of the aforeſaid *maxime.* Witneſſe *Gratian the Canoniſt in the oath of Sixtus the 4.*

4. As for the concourſe of nations, they utterlie abhorre this oath and avoid it, onely ſuch excepted, as live under the Beaſt, groaning under the burthen of this blooddie oath: neither doe moſt of the Popiſh ſubject themſelves to it, witneſſe the State of *Venice*, and the reſt of *Italy* and others. *A blooddye oath* the learned trulie call it.

5. *Without an accuſer* (ſaith Trajane) *there is no place for an accuſation: for that is an evill example* (ſaith he) *and not heard of in our age.*

Apud Plin. Lib. 10. Epiſt. 98.

6. How injurious it is to the lawes of the lande and libertie of the ſubjects, *maſter Fuller* hath fullie diſcovered in the defence of his clients. The begining of it amongſt us, was from a ſtatute of Hen. 4. for vexing and puniſhing of the *Lollards* ſo called

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being the true christians indeed, the urging whereof is by a Statute of H. 8. justly marked in the forehead thus: *An examination upon captious interrogatories &c.* 2. Hen. 4. cap. 15.

Of the cõtinuance of the oath, the Lord *Verulam* late Chancellor of England did utterly dislike. *It is contrary* (saith he) *to the laws of the Land, and custome of the Kingdome, that any man should be forced to accuse himself, especially being urged* without the grounds of accusation, declared *in ipso cause initio*, in *the very entrance of the cause*, according to the Canon; *non est a questionibus inchoandum*, *they must not begin the plea with questions.* 25. Hen. 8. Cap. 14. Lib. 4. Tit. 1. Leg. 3.

This was the complaint of that holy Martyr M. Lambert, he greived to see them call for a booke upon his first appearance; as though a man should no sooner speake then sweare. Further the aforesaid nobleman averreth, *that by the laws of the Land, a man is not bound to accuse himself in cases of treason. Questions and torments* (saith he) *be put and inflicted upon some persons, rather for safeguard of the King or state, then discovery of the Crime. In other capitall cases, no oath is offered to the delinquent, nor yet permitted to him: As for Criminall causes, not capitall, or in cases of conscience and equitie; depending in the starre Chamber and Court of Chancery; there is an oath required, but how? by laying of a bill of complaint, wherein a legall accusation is framed against the partie, beyond the which the plaintif cannot goe, nor the defendant shall be urged. But first to give an oath, and then to examine upon flying fame or secrett wittnesses, carryeth no shew of the civill law; and is flatlie repugnant to the common Law.* And thus farre that noble man. *In a particular inquisition* (saith *Canitius*) *articles should be given*

In *speciali inquisitione &c.* Sum. Inn. Canon. Lib. 4. Titul. 19.

to the defendant to be inquired of, and the names and evidences of the Witnesses against him, permitting him to make replye for himself.

7. The imperiall statutes are cleare against it; *no man is bound to give evidence against himselfe.*

Cod. lib. 4.

Consil. Bracha. Cens. 2. Canon. 8. Ambr.

8. For Counsells and Fathers, they are copious; Christ (saith a Father) dealt not so with *Iudas*; *for, not being accused, he did not cast him out.* And with that woman in the Gospell, Christ did take a legall course; *Where are thine accusers?* yea a Heathen judge, tooke this legall course with Paul; *When thine accusers are come I will heare thee.* No example for it in scripture, but that of *Caiphas*, adjuring Christ *in the name of the living God*: upon which *Beza* sheweth us how *tyrannous and unjust such an adjuration is.*

1 Cor. cap. 5 Iohn 8. Acts 23. Math. 26. 43.

From all this, it is more then manifest, that the taking of these oathes, and more particularlie of this oath *ex officio*, cannot possiblie stand with obedience to the Laws. Yea, though it be guilded and sugered with these *daubing and deceiving termes, so farre as it is agreable to the law.* For it is altogether (as hath beene shewed) repugnant to the Law, to offer it, or to take it. It hath so often been cast over the barre of the common law, that we thinke they should now be ashamed to offer it.

To conclude, we may answer being pressed with it, as the Ministers of *Affrick* did in the like case; *numquid bruta irrationalia putetis nos* &c. *What doe yee thinke us to be savage and unreasonable Creatures, that we should sweare to a paper, not knowing what it contayneth?* And so much for this point.

Victor. de persequ. Vandal.

7. *Posi-*

7. *Position proved.*

NOw we come to the 7. grievance, where we endeavour to prove, *that of all the evills inflicted, and of all the good hindred, since Anno* 600. *one or more of the Hierarchie have been a principall cause.*

The proofe of this point must be by induction of particular instances, selected from the Histories of the Kingdome; wherein we may be the breifer, because we know your Honours, (by your owne industrie and experience) to be better acquainted with your owne Histories then we can make you.

To begin with *Austine*, of whom the Papists boast, *that he is the Father of our Religion*, called by the *Lovanists, our English Apostle.* Of his Fatherhood or Religion we have litle cause to boast, *nam hæret lateri lethalis arundo; the splinters of his plantation, sticke yet in our sides.* He may be called indeede with Gregory his M. *Pater Ceremoniarum, the Father of Ceremonies*; which being sowne by him, like evill weedes they growe up with increase, and could never to this time be rooted up. Histories relate, how upon his arrivall he erected his Masters *Coulers*, namely, the banner of the Crosse, and having seated himself, would needes put his Popish rites upon the Britainnes and Scotts (for at that time they were free from Romish Ceremonies:) But not prevayling with them, (though the busines were backed with a legion of fained miracles,) he insinuates himself another way, by procuring a Sinode, wherein his Pope

like pride, being offensive to all, was checked and rejected of all, by which (his choller being rayſed & inflamed with deſire of revenge) he threatned them with the devouring ſword of the *Pagan*, and he was as good as his word; *nam accerſit ad cædem Athelfridum*; *he called that Pagan King of Northumberland*, to the bloody maſſacre of Gods Miniſters, and poore harmeles, & unarmed people. So it was not a Propheſie as ſome would colour it, but a bloody project; ſorting very well with Romes new foundation in England. *Sanguine ſanctorum, dorobornenſis eccleſia primatiam obtinuit*, the Church of Canterbury ſaith one obtayned her primacy, by ſhedding of the blood of the Saincts, Rome is layd in blood, & muſt bath and ſwell in blood, till her owne blood be given her to drinke, yet for all this it may be ſaid of him, with ſome reſtriction as it was ſaid of his Maſter, *he was the beſt of that band that ſucceeded him*, ſaue a very few, whoſe eyes God inlightened, and whoſe hearts God opened to ſee and hate the *ſcarlett whoore*, of whom ſome did ſeale their hatred with their blood. This will evidently appeare if we take but a viewe, as we meane to doe, of his ſucceſſors the very *Firebrands of the State*, what combinations with forraigne powers, what vaſſalling of the State to forraigne juriſdiction, what treaſons, what toſſing and banding of Kings and Crownes have they been Authors of? what civill combuſtions? what bloody braules among themſelves? what inſtigation of the ſubjects againſt their Princes? what alienation of Princes hearts from their ſubjects? what tiranny over Kings and people? what deſtruction of the State, what

Guliel. Weſtmon.

Gervaſius Tilbienſis de otijs imperialib.

vexing

vexing, pininge and bloody bouchering of the Saints? what letts and impediments of all good in Church and common wealth hath growne and yet doe growe from this *bitter Roote?* yea what of all theſe have not their riſe from it? ſo that it is verified of them, which is ſaid of the Egyptian Peach tree *the branches are worſe then the roote.* For neither was his pompe ſo gorgious; his attendance ſo great, nor his furniture ſo glorious, neither his ſervants ſuch roarers, his traine ſo carried, nor his *lettany* ſo ſtuffed both for matter and manner *with Popiſh deviſes*, nor the ordinances of God ſo overlaide with the rubbiſh of Romiſh Ceremonies. So that verified is the Proverbe in an *evill generation ſeldom cõmeth the better*: yea our owne times proclayme it that the *laſt of the Hierarchie be the worſt.* But to goe on with our proofe, wherein we muſt be breife to ſhun tediouſnes.

Theodorus the ſeventh from Auſtin in nothing naturing his name, being gotten into the *chayre*, began to play the *Rex*, or (as one ſaith) all his *reakes* over his brethren, placing and diſplacing at his pleaſure, in deſpight of the King, ſuch as were placed by the King; here Romes right hand begun to worke againſt the Kings of England; By this *Theodore* was ſett a foote, the latin Service, Maſſes, Ceremonies, Letteries, with all the reſt of the Romiſh traſh.

Lambright, alias *Ianbright*, the 13. from Auſtin fell foule of treaſon againſt *Offa* the King, upon which he tranſlated the Sea of *Canterbury*, to *Lichfeild*, theſe be the prankes of the Prelates. *Lambert Peramb. Pag. 133.*

In the times of the 7. Kings of the Saxons which be but the beginings of higher attempts For when Egbert had made of all the foresaid kingdoms, one intire Monarchie, the Lord stirred up the Danes a firey, barbarous and cruell nation (after some attempts) to seaze upō the kingdō which they brought to such a slaverie, as the like was never read off: and what was the cause why God gave them up to such a fearfull judgment? the learned tell us *for their idolatrie, and superstition, hatched and increased by the swelling prelates, whence issued a manner of profanesse*, yet in both these they came short of ours, to shutte up this centurie: may your Honours be pleased to observe what a pickle the clergie had put the State into, by that oration of king *Edgar* whom *Dunstane* that notorious jugler and sorcerer by his lying dreames, and fained miracles seduced mightily, to the hurt of him and his subjects.

Now let us take a scantling of the last Centurie of *Prelacy*. from *William* the Conquerour to our times; wherein for further demonstation of our propounded greivāce, we can shew them to bee the fewell, fire, and bellowes, of all our greatest evills.

To begin with the Conquest. As the *Idolatrie and Superstition* (as hath bene shewed) of their predecessors was the cause why God gave-up this nation to the Danish cruelty, so histories witnesse together with that vision, of king Edward a litle before his death, how the idlenes, avarice, dissolute life, and overlording of the clergie (whence pro-

ceded all impietie, looſneſſe, and iniquitie of the
ity) were the verie cauſe why God gaue the nati-
n up to the intollerable tyrannie of the Normans,
hereby lawes, liberties, houſes of Nobility,
nd all ſtates and conditions were either raced, or
ſlaved; and if *a body* may be known by the head,
t the practiſe of *Stigandus* and the men of his *Sea*
eak in the firſt place for all, who being exceeding
ch, and extreamly greedy *invaded* (as it is written)
e Sea of Canterburie by Simonie, being both *B. of Win-*
eſter and *Abbot* of another place: but from him to
ngfrank that conquering Prelate, for as a learned
ntiquarie ſaith wittily, and truly, *He thought it all*
aſon, that he ſhould make a Conqueſt of the Engliſh clergy
his Maſter had made a conqueſt of the King-
ome.

His ſucceſſor *Anſelme*, confirming that Doctrine
f *Devills*, againſt Miniſters mariage, affronted the
ing to his face, threatening to excõmunicate him in
s owne quarrell, yea for all the Kings witt and va-
ur, he made him ſeeke all the corners of his ſaddle
nd iuſtled him from his right, for which feates of
ctivitie, the Pope honoured him highly, in giving
im to ſitt at his right foote, with this *Encomie*, *In-*
udamus hunc in orbe noſtro, tanquam alterius orbis Pa-
m; *Let us incloſe this man within our owne ſphear, as*
e Pope of an other World.

What diſſention, war, and bloodſhed overflowed
e Land in the time of King *Stephen*, who invaded
e Crowne contrary to his oath, given to Maude
e Empreſſe daughter to King Henr. 1. and his

owne

owne Couſin, all this was from the adviſe of Willi
Corveil, Atchbiſhop of Canterbury, being backed b
the Pope, the Father of ſuch Children, this ſtickelin
Prelate contrary to his faith given to the ſaid Em
preſſe, ſtole away the peoples hearts, from their Nativ
Soveraigne, whence iſſued ſo much evill of ſinne a
judgment, as perjury, rapine, bloodſhed, oppreſſion, a
made the Land *a Map of miſery*.

Did not *Thurſtane* Archb. work the King a great de
of miſcheife & trouble, getting the Pope to threate
the King with excommunication, if he were not ad
mitted to the Sea of Yorke upon his owne terms
And ſo entered, maugre the Kings reſolution.

What a deale to doe made that proud Popelin
Beckett to King Henry the ſecond, and all the ſtate; Hi
cauſe (as his owne favorites affirme) being no bette
then patrocinie of murtherers, and other vile male
factors of the Clergie, whom he would not ſuffe
(contrary to his owne edict and oath) to be tryed by th
Laws of the Land, having committed (as it is recorded
in one yeare a 100. ſeverall murthers upon the King
ſubiects. To ſuch as were arraigned of them, he took
upon him to be *aſylum*, or ſanctuary, but as he
brought himſelf unto diſerved deſtruction (though the
form of his executiō is not to be approved) ſo his pride
and rebellion was *tranſubſtantiated* by the Pope, (who
can make every thing of any thing) unto an Idolatrous
and blaſphemous *ſaint-ſhip*. This plagued the Land
worſe then all the reſt, for as it is treaſon againſt a
King to entertayne his rebell under the name of an
Honourable and Lawfull ſubject, ſo it is high treaſon

gainſt God, to make an Idoll of a Trayter, (as *Beckett* was) whoſe name of blaſphemy ſo reſounded every where, (as one ſaith well) *that the name of Chriſt was quite forgotten.*

Come we now to William B. of *Ely* (the Popes Legate and Vicar, firſt Chancellour of England, and then Viceroy in King Richards abſence) what port he kept, what tyranny he exerciſed over all the Kings ſubiects, not forbearing the Kings owne brethren, Hiſtories make plain, in ſo much as one ſaith well, *that the Laitie found him more then a King, and the Clergie more then a Pope.* As he devoured all where he came with his great pompous traine (no fewer then a 1000. or 1600. horſe) ſo he had undone the State, if he had not been taken off.

Let Steven Langton take the next place, whom the Pope made choice of, *ut virum ſtrenuum* (as one ſaith) *ſuch a one as would beard Kings, rob Churches, and keepe the people in ſlaverie*, whoſe entrance being reſiſted by King Iohn, both he and his realm were interdicted by the Pope, who enarmed the French King, with the pardon of all his ſinnes, and the Crowne of England for his paines, if he would invade him in this ſtrait.

The reſt of the Popes lymbes (like traytors as they were) ſided with the French King; the Nobilitie ſhrunke, and the commons wavered, not knowing what to do, whereupon the King (notwithſtanding his Princely and magnanimious parts) was ſo mated with

that miſcreant and danted, partly with the feare o forraigne and domeſticke foes, and partly with the je louſie of his fainting adherents, that he was forced t vaſſal himſelf, and his Kingdom at the Popes foote wherein though the King ſhewed his weakenes, ye his heavy and many burdens plead hard for his excuſe And as we cannot read the ſtory without much pitty ing that worthy, (though unhappy Prince) ſo we ca not but abhorre theſe treacherous Prelats, and blam exceedingly the inconſtancie and diſloyaltie of hi ſubjects. Hence be pleaſed to obſerve (right Honou rable) *What an evill thing it is for ſubjects through thi puſillanimitie to leave their Soveraigne in the hands Wickednes*, it maketh them often doe what they nei ther would nor ſhould.

This inſtance of this abuſed and murthered Kin is the rather to be thought on, by reaſon of the Frenc Kings reſolution againſt the State, who unadviſedl brought him in, he reſolved to deſtroy all the nobilit and their howſes that had taken part with him againſ their native Soveraigne, beſides the other tyrannye which the French would have practiſed, ſo that w ſhould take notice how that one brand out of th *Popes Chimney* had not onely ſett on fire, but had all moſt conſumed the Kingdom to aſhes, if the Lord ha not by an extraordinary diſcovery from a French *Fa count* on his death bed, delivered the Nation.

To come to Henry the thirds time, wherein tha *bloody Biſhop* (for ſo the ſtory calleth him) *Peter* of Win cheſter, ſet himſelf, with one *Peter Rivalis*, the King

Minion

linion, to plott the overthrowe of the beſt deſerve-
g ſtates-men, yea of the King and ſtate itſelf, in-
ance his practiſe againſt the life and honour of that
ell deſerveing worthy *Hubert*, Earle of *Kent*, and Lord
heife Iuſtice of England, *the very ſword and ſafeguard*
his Prince, (as one calleth him) both againſt for-
igne and domeſticke foes, yet becauſe he could not
dure the pride & treachery of the Prelats by falſe &
rged criminations, they brought him under the Kings
ſpleaſure. By reaſon whereof he ſuffered many grei-
us things, and was often in danger of his life, but
e good hand of God was with him in extraordinary
liverances. And at laſt (being rid out of the way
to Wales) that the Prelats might the more freely
orke, they and others their Confederates, put the
ng upon ſuch evill courſes, as had almoſt undone
mſelf, and the State of the Kingdome.

Concerning the aforeſaid Peter of Wincheſter, one
oger Bacon moved a pretty queſtion to the King,
hat things doe Sea-men moſt feare? Stormes and quicke-
ds (ſaid the King) *or ſuch like. No* (ſaith Bacon) *but*
rus de Rupibus, for they are the Rockes indeed that make
ip-wracke of the ſtate.

Edward the firſt alſo and his government, wanted
t his ſhare of hard meaſure from the Prelats, for (be-
es that univerſall obedience which Robert Win-
elſey Archb. of Cant. yealded to the Popes Edict,
ainſt contribution to the King in his Warres) he
od out with the King upon his owne termes of re-
nciliation, perſwading abſolute obedience to the

Pope, and not to the King. Alſo after much intolle-
rable tyranny exerciſed over the Kings people, and de-
nying to call the King *his Lord*, in his letters, he plot-
ted treaſon with ſundry of the nobles, againſt the King
perſon, intending to put him beſides the Crowne, an
to caſt him in priſon; whereof when he was accuſe
from the Kings owne mouth, and could not deny it
he fell on his face with teares, begging pardon from
the King.

In *Edward* the ſeconds time; the favourites had mo
of the domineering power in their hands, yet we rea
that the Biſhop of Coventry was a great favourer an
abetter of Gaveſton.

As for Edward the third haveing great warres i
hand, and ſtanding in neede of ayde, he called a Pa
liament at Yorke, wherunto *Iohn Stratford* Archbiſh
of Canterburie, denied to come: neither would h
ſuffer any of his Biſhops, to make their appearance,
all for feare that he ſhould not be ſuffered to erect h
croſſe; by which Popiſh peeviſh tricke and rebellio
part, the King was fruſtrated of his ends, and th
State therby endangered. It is true that this Edwa
was indeed (as he was called) *Malleus Romanorum*. Y
in his latter dayes that *proud Courtney* made litle a
count of him: and ſo diſdainfully affronted his broth
Duke of Lancaſter, and the Earle of Northumberla
(who took the defence of Iohn Wickliffe) that he e
raged the madde people againſt the ſaid noble men,
that they avenged themſelves upon their houſes an
houſholdſtuffe.

Thus your Honours may ſee in what account th
bra

branches of the blood Royal are with bloodie & rebellious Prelats. Who will neither ſpare them (if they maintaine the Goſpell) nor ſpare that good commoditie, which ſhould ſave our ſoules.

Richard the 2. was no better ſerved by the ſaucie Biſhop of Norweidge in levying ſouldiers at the charge of the ſubjects to fight the Popes battles (contrarie to the Kings command) he was ſent for by the King, but he refuſed to obay, *affirming that going on & action were more neceſſarie, than to goe ſpeake with the King, it might be to ſmall purpoſe.*

To goe on with Henry the 4. ſupported & put on by theſe men to diſthrone his maſter a brave Prince, but much abuſed.

They laid hold on the occaſion the rather, becauſe he hearkened ſomwhat to wickliffe and was not for Romes tooth. They firſt ſtirred up a rebellion in Ireland which the King went in perſon to ſuppreſſe, but before his return they had ſtolne away the hearts of his ſubjects, and ſet them upon his ſubject, the Earle of Darby, neither weighing the glorious memorie of the grandfather, nor the the unrepayable deſert of the princely father; but thirſting for the blood of the ſaincts they advanced the ſaid Earle to the crown: that by this they might both rid the King out of the way; and haue a King for ever obliged to patronize their blooddie deſigns againſt Gods people. And this they did effect. For after the death of *Richard* they incited the King and prevailed with him to enact that blooddie inquiſitiõ oath, which became the very ſhambles & butchering houſe of Gods people.

This

Thus the ſupreame Magiſtrate (who ſhould have beene the *breath of his people)* was for the maintenance of an Earthlie Crowne, brought to bath in the blood of his beſt people.

This he would never have done, were it not for pleaſing of cruell Arundel Archb. of Cant. and his crew, who vowed & ſware that *he would not leave one ſlip of Profeſſors in this Land.*

As ſome of the ſame diſcent (*to their litle Laud*) have ſaid litle leſſe of the Puritanes (as they call them) th'aforeſaid Arundel and his ſhavelings, the King feared more than God and his Word; And therefore it is an heavie yoke for Kings to be yoked with them. He ſaw no way in his carnal apprehenſion to make the Crowne ſticke to him and his, but by ſacrificeing the blood of Gods people to the perſecutors of the ſaints. But for all this *his owne makers* thought to have marred him. For *Richard* Archbiſhop of Yorke waged warre againſt him, and thought to have taken both Crowne and life from him; but he miſt of his purpoſe, and ſo left his head in pawne.

From the time of Henr. the 4. the Prelats (thus fleſhed in the butcherie of Gods people) went on to a greater height of tyrrannie, adding drunkennes to thirſt.

They prevail'd with Henr. the 5. to make an unjuſt and miſcheivous ſtatute under pretence of treaſon againſt the ſervants of the moſt High, whom they called *Heretickes.* That ſtatute in regard of the frame may be called *Monſtruous and blooddie* in reſpect of the end.

The

The preface of the ſtatute ſtandeth onely upon treaſon: the bodie of the ſtatute runneth all on *Hereſie*, who liſt to look the ſtatute may at the firſt view diſcerne the head or root diſcording with the bodie, and the branches of the bodie, oppoſing one an other (as ordinarily wicked decrees conſiſt of *non-ſence* and *ſelf-confuſion*) for ſo the wiſe God taketh the fooliſh in their owne Policie: To go no further; witneſſe our late *Non-ſence Canons* (to ſay no more of them.) But to the ſaid ſtatute a little further, the purport and end whereof, was to inſnare and calumniate the Profeſſors of truth. For it is a common maxime amongſt Romiſh forgers, *to make the profeſſion of the true Faith (which they call hereſie and treaſon) to be convertible termes.* 2. Hen. 5. cap. 7. Anno 1603.

That the Prelates were the prime movers, yea the inſtigaters and procurers of this ſtatute, it is clear from the matter, manner, preface, and end of the ſaid ſtatute: for neither could they inſtance anie ſuch apparance of treaſon, nor did the King feare anie ſuch treaſon; but onely their hatred of *Lolardy* (as they called it) and feare of the truths prevailing was the ground of it; and the thing itſelfe, a toade ingendred in the Biſhops braines: witneſſe that clauſe in the body of the ſtatute, *At the inſtance & requeſt of the Ordinarie &c.* but what commoditie or comfort had theſe two Kings from thoſe ſuggeſted and inforced cruelties, by theſe firie Biſhops? Surelie the evill overcame the ſuppoſed good, for they by theſe ſiniſter means, indevouring to make the crown faſt upon the heads of them and theirs, provoked the Lord in his blood-revenging-judg-

ment

ment; to take of their ſucceſſors *with Fiſhookes.*

As for themſelves, it may well be ſaid of them, (eſpeciallie of Henrie the 4.) that the *ſtormes* of their troubles, and *fires* of feares, were hotter and greater in life and death then the fires and fryings of the ſaincts wherein they were conſumed to aſhes.

This may be a good caveat to all chriſtian Princes, not to faſten their crownes, nor to fixe their tents by the cords of the prelates counſells: for it is remarkable and obſerved by ſundrie, *that never a King counſelled nor State ſwayed by them, could ſtand or continue long in good temper or eſteeme.*

Aſtronomers obſerve and experience proves, that when Orion ſetteth with the ſunne, and the Hyades riſe with him (though it be in the begining of May) ſuch nipping froſts, ſharp haile, and tempeſtuous ſtorms ariſe, that the ſeaſon ſeemes to be changed, and that becauſe theſe ſtarrs be of a tempeſtuous nature, changing the ayre, and weakening the ſweet & powerfull Influence of the Sunne, which till he be ridd of their oppoſition cannot manifeſt his vigour. Iuſt ſo the malignant and tempeſtuous power of the *Prelacie*, doth ſo impede and intercept the ſweet influence of a Princely temperature and diſpoſition, that doe what he can, all is like to be undone, till he leave *Taurus* or the houſe of the *horned beaſt*, which being forſaken, all diſtempers vaniſh & his gracious clemencie moves ſweetly in the *Gemini* of the Church and common-wealth. Yea we can hardly number how many States and Kings, (beſides our owne nation) they have brought either very lowe, or to utter ruine.

To

To go on then with Henr. 6. Left an infant, under the age of one yeare; upon whoſe harmeleſſe head God in his accuſtomary juſtice, laid the temporall judgment of the parents guilt. His very infancye, that Skarlett Cardinall Biſhop of *Wincheſter*, beſprinkled with the blood of Chriſts Martyrs. Yea, the more blood they drunke, the more they thirſted, as appeareth by the hott and cruell perſecution in that Henries raigne. But ſomewhat lay in their way, namely that good *Duke of Gloceſter*, the Kings uncle, the very ſword and ſhield of the King and State, whom they muſt of neceſſity have removed.

The Biſhop of Wincheſter intended to have murthered him in the citty of London, but that not taking effect, a Parliament was called at Bury, where they aimed at his head, and ſo they had it; but what was the cauſe? Surely nothing, (for all *Sr. Thomas Moores Cogging*) but onely this, he was a juſt man and a good Patriott, hateing the Prelats haughtines, and deceiving villanies, loving the truth, and maintaining equity.

Where firſt may it pleaſe your Honours to obſerve the mettle of the Prelats, in fetching off ſo quickly & ſo eaſily, not the head of a *Catelin or Seianus* of a *Spencer* or *Gaviſton*, but of a high and nigh Prince of the blood ſuch an one, as well might be called *Pater Patriæ*, the Father of the Country.

Secondly, all men may hence obſerve that piety & honeſtie, hath beene, is, and ſhallbe, matter enough for the Biſhops to make the beſt fall, if they can find oportunity. But to the point this worthy mā being removed the Biſhops went on with their fiery perſecutions, till

the Lord ſent the ſpirit of diviſion upon the nation, ſtirring up theſe bloody inteſtine warrs betwixt the houſe of *Yorke* & *Lancaſter*, wherof the like hath ſcarce been heard in any nation.

To omitt the particulars (as how many Princes of the blood, Nobles, Knights, Gentlemen, fell in that quarrell) In one Battle at Ferry Brigges were ſlaine (as men ſay) 30000. beſides men of note. Thus the Lord in his juſtice made them inſtruments of his revenge one upon another; and who but the perſecuting Prelats brought all this evill upon the Land, namely the blood of Gods people, as the provoking cauſe; the butchering one of another; the ruine of the King, and his race, and the ſhakeing of the ſtate in peeces? That the Prelats hands were farre in this Kings miſcarriage, and bloodie broyles enſuing, it is manifeſt by their never ceaſſing deſire, till the good Duke of Gloceſter (the Kings protectour indeed) was cut of. For it is their genuine diſpoſition, to endure no truſtie freind to God, the King or the State.

By this both King and State were open to thoſe long enduring, and incomparable evills, tumultuous rebellions, raiſed by *Cade & others.*

In which troubles one thing is remarkable, as the very finger of God, that notwithſtanding this inteſtine bloodſhed in great abundance, gave fitt oportunity to forraigne invaſion; yet that all-wiſe and juſt God reſtrained all forraignes from parting of them, till they had fully wrought the Lords revenge, in ſlaughtering one another. Hence let a nation addicted to Idolatrie and other ſinnes obſerve. That the Lord will

make one of them devoure an other, for a long time before he give them up to a forraigne enimie. And such a course the Lord seemeth to keep with us. But to hasten with the point from the beginning of that blooddie time, till the *two houses of Yorke & Lancaster* were united, *there was half an houre silence in Heaven.* That is some small peace in the Church, partlie through the obscuritie of Professors, and partlie by the enimies working one upon an other. Notwithstanding the Prelats were still doing as they found occasion, instance the murthering of Peacocke Bishop of Chicheſter (as it is recorded) after his recantation. Zacha. 11. 6. Revel. 8. 1.

Now to Henrie the 7. in whose time the Lord had no sooner given rest to the State, than they began to make warre upon the Saints, making the King himself an instrument, to subvert the faith of a poore Priest, by his awfull presence, and mandatorie persuasions, with whom the learnedst of their Clergie could not prevaile. Immediatlie upon this they carried the miserably seduced man to the fire and burned him. Was not this a featfull evill against God and the State, against the soule of the King, against both the soule & bodie of the partie seduced? Was not this King (for all his great parts) much vassalled in the Honour of his Majestie, that he could not save (as we may thinke he promised) his supposed convert?

With their firie and blooddie courses they went on, to the exceeding great trouble of the King and Kingdome, as Histories discover at large. And howsoever that King heaped up much treasure, yet quicklie after

his death it melted as snow against the Sunne.

We goe on with Henr. 8. the former part, of whose time they made an *Aceldama or field of blood.*

How he and all his subjects were abused and overrunne by the Prelats, as *Gardiner, Bonner,* & *Woolsey*, it is so obvious to everie one, and so fully laid downe in a bill of complaint, called *the beggers petition*, that it is not necessarie to be insisted upon.

There it is made plaine, that they were too strong against the King in Parliament, that no good lawes could passe against the wicked of the Land, nor no wicked law against the poore Gospellers could be stopped.

Winchester gott the King to sitt at the arraignment of holy *Lambert*, which he onelie did to humour these blooddie beasts, and to serve his owne ends.

To be breife, they made him exceedingly to transgresse, serving themselves with him, disturbing his peace, inward and outward, causing him undeservedlie to cut off his best Freindes, and trustiest servants, instance *Cromwell*, because they served God and him, against the Prelats pride and tyrannie.

As for *Queene Mary*, who set all in a flame, she had the fewell from them; that fed her distempered disposition against Gods people. What Honours and Possession, she lost, and how troublesome her State and

burdensome her life was to her, it is more then evident.

But what is all this to our Bishops may some say, these were Popish Bishopps? For answer:

First, their doings have so farre proved the point.

2. Ours be no other for order (as we have proved) then Popish Bishops. They are garments cut out of the very same cloth; a paire of sheeres (as we say) went but betweene them; Onely divers hands have cut them out. And to say that our Lord Bishops with all their essentiall and integrall parts (whereof they consist) are not Popish B^s. is a contradiction *in adiecto*. They are installed after the same manner, created with the most of the same Ceremonies they are trimed up in the same trappings, they have the like attendants, the like armes and observancy, they usurp the same power and jurisdiction, and exercise the like tyranny over Ministers and people.

But for further proofe of the point concerning their particulars, be pleased (right Honourable) to take a view of their proceedings.

To begin with *Edward the sixt* (a gracious plant, whereof our soyle was unworthy) who like an other *Iosias* setting himself with all his strength about reformation, did abhorre and forbid, *that any Masse should be permitted to his owne sister*. Further, he was desirous, not to leave a hoofe of the Romish Beast in his Kingdome, as he was taught by some of the sincerer sort.

But as he wanted Instruments to effect this good, so he was mightilie opposed in all his good designes, especially by the Prelats, which caused him out of a godlie zeale in the very anguish of his heart, to poure out his soule in teares.

Their suggestion of false feares to the King, and the seeking of their owne unlawfull standing, brought forth that revived spawne of the beast, *kneeling in receiving of the Sacrament, for the greater reverence thereto* whereby the Papists had content.

And certainly for this, and such like courses, the Lord tooke him away in wrath to this nation, that he might make the furnace of his indignation seaven times hotter against it, whereby he opened the eyes of some good men, who with remorse of heart confessed that sin of theirs against God, against the King, against holy men (resisting *Roomes Reliques*) and against themselves.

To come at last to *Queene Elizabeth* (*of happie memorie*) who having setled her estate, and subverted the profession of Popery, came in th'end to listen to a full reformation, whereunto she was moved (as we are credibly informed) by the Lord *Protector of Scotland*, called *the good Regent*.

As she honoured him very much and held his words and actions to be of great waight (whatsoever the mungrell Papists affirme to the contrarie) so she

gave good respect to these particulars, which he laid downe to her for grounds:

1. The unvaluable benefit of a faithfull and free Ministry.

2. The excellencie of the puritie of Gods ordinance, &c.

3. The honour and happines that would attend her Crowne and State, upon the establishment of Christs government.

4. And lastly (though the least in esteeme, yet of no small moment to the good of her state) she might imploy the Prelates overfattening pastures to manie good and profitable uses, leaving the ministrie enough for their Honourable maintenance. As for their glorious and lordly pomp which was pretended much to honour a nation, it did not so indeed; for it justled out Gods honour which should be dearer to Princes thē their crowns and liues. And grant that it were some complement of true honour; yet the saveing of one soule by the preaching of a powerfull minister was of more worth thē all the pomp & glory of the world.

To this effect was his speach, which the Queene pondered well. But when the Prelates understood what an office he was about, they murmured exceedingly, and in revenge of that motion, he had unjust aspertions cast upon him, and hath to this day by some of their traine.

At a Parliament holden anno 13. of her Majesties reigne, some Prelates and others were sent from the Convocation house to exhibit to her a subsidie, accor-

according to the cuſtom, her Majeſie ſpake verie graciouſlie concerning the good of Chriſts Church, affirming that ſhe had heard of manie things in the Church needfull to be reformed, which if ſhe could but come to underſtand, ſhe would not give ſleepe to her eies till ſhe ſett upon reformation, and would never give over till ſhe had done it indeed; and if they, being the eies, would not reveale the truth, let the blame and blood be upon them.

But what was their anſwer to ſo worthie a motiō? even ſuch as ſuited with their owne ends, ſeeking *more* than *theire owne*; *and not that which is Chriſts*: like falſe glaſſes they preſented her Majeſtie with an *Omnia bene*. And thus they proved the bane of reformation fruſtrating the deſires of a Prince worthy of ſo great a work.

After that, in proceſſe of time, they cauſed a ſubtile inſinuation of the diſgrace of diſcipline to be ſuggeſted to the Queene, affirming, if diſcipline were ſett on foot, that everie ſillie fellow, or *ſir Iohn* in a pariſh Church, might at his pleaſure raile on the Qeene, and alſo excommunicate her. Which (by the Biſhops leave) is a verie calumnie, as if the government of Chriſt ſhould not both knowe and uſe Kings better, than the government of Antichriſt. But envie never ſpake well. In the meane time they neglected no oportunity to perſecute ſuch godly miniſters as would not conforme, and from citing, vexing, ſuſpending, and caſting them out of their free-holds, they fell to pack with ſome atheiſtly Iudges; ſetting them ſo againſt the

good

good men, that they did not onely scoffe them, belye them and revile them, but also arraigne them and condemne them. Which when the Queene heard, it greived her soule; for she was so farre from having that high injurie put upon Gods Ministers, that she signified her mind in Parliament to the contrarie, namely *that she would not have them vexed for non-conformity.* What ever was mentioned in Parliament for the keeping of the first table, the Prelats ever crossed it. Witnesse that motion for the sanctifying of the Sabbath in the 37. Eliz. the passing whereof they hindred. So they sett themselves against that course of Sabbath-keeping and reformation of abuses, undertaken by the Magistracie of the citie of London, till at length (to their blame be it spoken) partlie through their owne indisposition to the busines, and partlie through the violence of the Prelats opposing; So high, necessarie & and acceptable a duetie, was quite given over. Since which time, we may observe, that the Lord hath smitten us in Citie and Countrey seaven times more in all conditions and affaires, so that things have prospered worse then ever they did before.

The like necessity was laid upon the Citie in the raign of Richard the second, *to take the punishment of filthines upon them, (being rather increased then curbed or restrained by the clergies courses,)* at which reformation they also grumbled.

What shall we say of the attempts of some of them (whereof some are dead, and some were lately alive) against his late Majesties succession to this Crowne, upon conceived feares and jealousy of *Church reformation;*

mation; witneſſe the invectives of ſome in Sermons, & other writings; the diſgracefull ſpeeches & affronting paſſages & oppoſing practiſes of others againſt his royall perſō. In ſo much that whē they heard he was proclaimd K. of Engl. they tore their hayre, being unable to reſiſt, and without all hope of pardō. Yet the King (out of his his gracious clemencye with much adoe, and after much importunate mediation) was content to pardon it. Yea we make bould under your Honours favour to put this *quære*. Whether any of the Prelats for the time being, did affect his ſucceſſion? Let them ſpeake in conſcience.

Come we further to conſider the late Kings diſpoſition at his firſt entry; for any thing we could perceive he was well affected to the *Anti-epiſcopall* government (with which he was trained up from his cradle, and which by word and writ he had maintained) and promiſed to preſerve at his comming out of *Scotland*. His good thoughts alſo to ſuch reverend men as theſe men ſcornfully called *Diſciplinarians*, were lively expreſſed in his *Baſilicon Doron*. Yea can it ſtand with naturall reaſon that a King ſhould graciouſly pardon his profeſſed foes; and not affect his deareſt freinds, by whom (as by ſecondary meanes) he was kept and preſerved from his very infancie?

But for all this ſo ſoone as they had him here, and had calmed the ſtormy feares of *Prelat-ſplitting*, againſt the rock of his diſpleaſure, they began to ſhew him all the *glory of the World*, and to forge falſe accuſations againſt the Brethren, as though they had been the *troublers of Iſraell*, whereby (it might be) his mind was

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ſomewhat exaſperated: Yet not ſo, nor with ſuch intent that the Miniſters ſhould be oppreſſed as they were indeed without *any judgment*; Witneſſe his owne courſe of reaſoning, with the non-conforming Miniſters, ſeconded with commandement given, to deale with them by *reaſon and diſpute*, and not with rigour. But how the Prelats obeyed, let the evill and baſe uſage, the ſuſpending, ſilencing, thruſting out of their livings, ſo many hundred Miniſters, beare witneſſe to the world. It is worthy your Honours obſervation that in Anno 1604. and 1605. 400. Miniſters were ſilenced ſuſpended, or thruſt out by vertue of thoſe wicked Canons; which were not concluded by the convocation (for D. Rud oppoſed them by an oration) but they were the Popiſh *after-byrth* of B. Bancroft then B. of London; Hatched as it is verily thought in the braines of his ghueſts the *Seminaries*. This was not unlike that practiſe of Trent, in preſſing of the *Interim* upon the Germane Miniſters and other Proteſtants, for refuſall whereof they were removed, and many were baniſhed. Yet *Harman* B. of *Colen* would rather renounce his Biſhops Sea, than be an Agent in it, who may ſtand up as a witnes againſt our Prelats. *Sleydan Comment.*

But what followed on this ſylenceing of our Miniſters even that *Maſter-peece* of Rome, *the gunpowder plott* brought to the very period of accompliſhment. As God might in juſtice have puniſhed the former evill with the latter (for our Kings and State have often ſmarted for the Prelats plaguegy courſes:) ſo if you will be pleaſed to looke further into the *conjunction* of theſe evills, you may find them both to be poyſonable

fruites of the ſame *tree of death.* Yea happily it may probably appeare upon good inquiry, that he that was the maine agent in the former had his finger in the later.

1. For the better clearing whereof; may your Honours be pleaſed to enquire, whether Biſhop *Bancroft*, retained not Watſon the Prieſt for his owne private plotts; whom he ſuffered to divulge dangerous books againſt the State and right of the Crowne?

2. Alſo whether the ſaid Biſhop had not intelligence with the Popes *Nuncio* in *Venice* and the *Low Countries*? And whether *Blackwell* the Arch-Prieſt before his apprehenſion was not by the ſaid B. protected?

3. What was the cauſe he poſted on the ſileneeing of ſo many Miniſters, to the number of 400. (as hath been ſhewed) immediatlie before the diſcovery of the gunpowder treaſon? After which diſcovery he wrote to the other Biſhops, that they ſhould not hould that courſe of ſilenceing manie at once, but that they ſhould be ſilenced by one and one. For it ſeemes if that *grand buſines of Hell* had taken effect the blame ſhould have been laid on the *harmleſſe hoaſt of Gods Miniſters*, as though it had been done by *Puritanes* in revẽge.

4. Let it be inquired whether one of the Popes ſpeciall intelligencers, confeſſed to a ſeeming malecontent, that if the powder-plott had taken effect, *B. Banc.* ſhould have been Pope, & Father *Blnet*, Cardinal of all England?

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5. Whether *B. Banc.* & others his accomplices had not correſpondencie with the King of Spaine?

6. It is not unworthy the inquirie what became of *Blnet*, after the diſcoverie of the powder-treaſon? It's certaine, that with *B. Barckroft* he was, but what became of him no bodie knowes.

7. Whether *B. Banc.* his intimate confederates, were not ſpeciall maintainers of the Prelacie, oppoſers of the Goſpell, & good Miniſters of God, yea & no good freinds to the State?

8. And laſtlie, may your Honours be pleaſed to inquire, whether ſome of our preſent Prelats, uſe not Ieſuites in the habite of gallants, as their familiars? and whether (looking for a change) ſome of them ayme not to be *head*, or at leaſt to be as nigh the *head* as they can, that they may do their M^r. the more ſervice?

1. For evidence of this, let their Popiſh Poſitions & practiſes, & maintaining of them in others (of which we can give too manie inſtances) ſpeak in the firſt place.

2. Their cruel perſecution of the Miniſters doth evidence the ſame.

3. And laſtlie, their breathing out of threatenings againſt conſcionable (tho conforming Miniſters) and theſe they meane to make good (becauſe they cannot endure the Goſpell) except the Lord make you to the ſame, a place of refuge & defence they mean to root it out. If they be left to the Prelats mercie, the woefull event will ſhew it to be no ſlaunder.

For 1. as hath beene ſhewed they cannot ſubſiſt with the continuauce of a faithfull Miniſtrie.

2. They will provide for themſelves in their kind.

3. They can do the Pope no greater ſervice, and the Kingdome of Chriſt no greater injurie than in this particular.

If their places diſpoſed them not for the Pope, they would never diſarme the Kingdome of the States beſt forces, and the Popes greateſt adverſaries. Its true that there be ſome Prelats *Rampant* and ſome Prelats *Couchãt*, but your Honours know they be all the *Popes Prelats*. They have divers kinds of *teeth*, but all their *teeth* bite. In a word, as hath been ſhewed, the members muſt doe for the head, and in this they doe but their kinde. Therfore if you would ſave both them and us, *alter the propertie from Lord Biſhops to Miniſters* ſo ſhall you ſpoyle the Pope; preſerve the State, and you ſhall have the Honour through the world that they are your converts.

But to go on a litle further with this diſeaſe of the *Prelats evill*, eſpeciallie againſt the Miniſterie.

Beſides the injurye done to ſoules, it would make an heart of ſtone to relent to heare related the inſolencies, ſcofferies, outrages, revileings and barbarous cruelties by them, and theirs put upon the faithfull Miniſters of God, and their poore families. Though many

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ſufferers in this buſines be with God; yet there be ſome alive that can both relate, and witneſſe the injuries done to themſelves and others, by breaking into their howſes; by draging themſelves, Wives and Families to priſon (and that without any warrant at all) the caſting of them, & theirs out of doores, giving them ſcarce a ragge of their owne Cloathes to cover their childrens nakednes. We humbly intreate your Honours, not to paſſe by thoſe crying injuries, which you will the rather obſerve and be ſencible of, if you take a view of the fearefull by-paſt ſequells of thoſe evills.

At his late Majeſties entry, the Lord (fore-knowing how little ſhould be done for him, and how much againſt him) ſent an admonitory perſuing *plague*, for heat and continuance rarely matched, ſpeaking to the eye of King and State, that there was ſome ſpeciall *plague* to be removed; and what other and greater, and more worthy the care of a King and State, then *Romiſh Idolls*, in Gods worſhip, and *Antichriſtian government*? which evills increaſing, (though the Lord removed the plague,) yet he hath ſmitten us *ſeaven times more*, in bodyes, ſtates, and names, namely in the diſtemper of the Elements, in the change of ſeaſons, in the languiſhing, groaneing and dying of the Creatures under the burthen of our ſinnes.

And above all temporall puniſhments, in taking away our *Henry*, that *Paragon* of Princes, who ſhould have been, and would have been, (if our ſinnes had not hindred) *Malleus Epiſcoporum*, which worke no doubte

doubt with Romes ruine in England our *Great Charles*, will accompliſh, if *his army of Princes*, namely you *great Senatours* act your part. Now to draw to an end of their by-paſt miſcheifs, let the ſubiects take notice, what high indignity they offerred to his late Maieſty, by whoſe perſwaſions, when ſome miniſters had conformed, they uſed the ſaid miniſters (onely for preaching the Goſpel) *ſeaven times worſe* than before, notwithſtanding the Kings command to the *contrary*. Not unlike for cruelty (for we parallell not all) to the burning of that prieſt perſwaded by Henry the ſeaventh, formerly ſpoken of.

Since this greivance then, is made good by undenyable proofs, give us leave (right honourable) by way of dutie, and by deſerved retortion, to apologie for our ſelves from the aſperſion of the Prelates and their children, in their venemous ſermons, railings, and writings; we are (ſay they) *ſeditious, tumultuous, factious, diſobedient, rebellious*, in a word *the troublers of Iſrael*: and they would gladly *we were cut off, becauſe we trouble them*. But give us leave in homely phraſe to ſet the ſaddle on the right horſe, and to tell them, *they and their fathers houſe, are the troublers of Iſrael*. Let them never tell us of tirannizing over magiſtrates, by depriving them of their rights, by excommunication &c. Let them not object to us *M. Vdall & M. Cartwright &c.* as ſeditious fellowes, or traitours, if they had beene ſuch, our late King would never have written his letters to Queen Elizabeth on their behalfe, as

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he verily did. Let them direct their ſpeeches to the *Biſhops of London, Ely, Winchester*, interdictors of the King, and the whole realme. Anſelme againſt *Rufus*; Beckett vexeing Henry the ſecond; Langton caſting away King and State; Arundell, unkinging Richard the ſecond; In plaine termes, theſe men were the traytors, and yet no *Preſbyterian Brethren*, but *Lord Biſhops*, whoſe brethren and ſucceſſours our Prelats are.

The *Biſhop of Hereford*, preaching at Oxford on the text: *Oh my head! Oh my head aketh!* (as the vulgar latin hath it, 2. Kings 4. 19.) applyed it thus peremptorily againſt *Ed.* 2. *That the Kings head muſt of neceſſity be taken of.*

He might better have collected, that that which made the head ake, ſhould have been taken off, and then he had hitt himſelf.

And ſo much for the proofe of this point, in the later part whereof we have been ſparing of particular names in the paſſages of our proofes, becauſe we love not to ſtigmatiſe any particular perſon, (dead or alive) ſince it is the evills of their callings, and not perſons, which we oppoſe.

8. Position proved.

ALL the *fearefull evills of sinne and judgment, for the present raigning amongst us, and threatned against us*, &c. are from the *Hierarchy*, &c.

Evills (as they devide themselves) are evills *of sinne*, or evills *of judgment*. Though all evills of sinne be against God, (*for it is the transgression of the Law,*) yet sinne is either directly against God, or against man; against the first Table, or against the second.

Now give us leave (right Honourable) for the proofe of our point, to touch upon the particular branches of sinnes against particular precepts; which shall demonstrate, whether they flowe not from the seas of Bishopps.

The breaches of the first precept, we contrive into these heads, *Ignorance, Infidelitie, Atheism, Heresie, Apostacie, Internall Idolatrie, makeing a God of the Creature, hatred of God, inward and outward pride, a base Love, servile or slavish feare of the Creature, carnall securitie, stupid benumednes, Hypocrysy, Dispaire*, & *Impenitencie*, with others of this nature, opposite to the severall graces, & duties of the first Commandement.

All these overflowe, and are like to drowne our Nation, neither have we time to enlarge ech of these, but the height of ech of them, cryeth to the very heavens. But whence are all these, and the growth of them, but from withhoulding the keyes of Christs Kingdome? *by which they will neither enter themselves,*

nor

nor ſuffer others to enter, doth not the palpable *ignorance* of many Millions in this Land, ariſe from the wante of meanes, and removeall of Gods faithfull Miniſters, placeing ſuch over people, as are *not worthy to be ſet With the Dogges of the Flocke*, forbidding Gods meſſengers, to deliver his meſſuage. The fearefulnes of which ſinne appeareth by the witneſſe of the Holy Ghoſt; *they commaund the Prophets, ſaying Propheſie not*, which the Lord accounteth a very preſſure to himſelf in the verſe following: *behould I am preſſed under you, as a cart is preſſed that is full of ſheawes*, which is a wearying of God with ſin, and God is wearied with no ſin more then with this. To this purpoſe be the other places in the margine.

Luk. 11. 52. Math. 23. 11. Amos 2. 12. Acts 4. 18. & 5. 28.

This forbidding to preach the Goſpell, is ſaid to be the very *filling up of the ſinnes of the Iewes*. 1 Theſ. 2. 16.

The horrour of this ſinne of ſilenceing Miniſters for not ſubſcribing, & the fearfull evills enſueing on it, is ſet forth in a ſpeach of the Lower houſe of Parl. A°. 1610. wherein they call it and that truely *a crying ſinne provoking God, and moſt grievous to the ſubject*. And therfore an act paſt the Houſe, that they ſhould not ſubſcribe any otherwiſe then according to that ſtatute of 13. of *Elizab.* for if otherwiſe they *ſhould be urged the law of the church* (as they ſaid) *& commonweal ſhould jarre*.

So we may inſtance in all the other ſinnes, as *Hereſie, Schiſme*, inſtance *Popery*, *Anabaptiſme*, *Seperatiſme*, *Arminianiſme*, & *Familiſme*.

Their uphoulding of Popiſh grounds, lawes, rites & tyranny in the Churches of England, and over the Miniſters and people, give the Papiſts more then hopes

of returning to their poſſeſſions, with the overtopping authoritie of the Pope, whoſe hornes keepe poſſeſſion for him, keeping Chriſt at the doore, and puſhing out the meanes, by which he ſhould enter. For the ſame grounds and arguments that the former ſtand on, and uſe, are the very beſt armes, offenſive & defenſive, that the later haye.

Alſo the Anabaptiſts, ſeeing the groſſe abuſe and forced interpretations of the ſcriptures, not onely delivered, but alſo preſſed upon others, together with the unſound Doctrine and corruptions of Miniſters, and the *Dumbe Dogges*, which be in manie places, they reject the word & other ordinances, and fall upon their owne *fantaſticke revelations* and damnable fooleries.

They are alſo the Authors of the *Seperatists ſcisme*, which hath both the riſe, & increaſe from the Prelacie, with whoſe ſuperſtitious corruptions the ſincerer people at firſt denyed to joyne; and ſo being driven from their Homes & Countries, into forraigne parts, manie of them tooke up ſtrange and unſound concluſions, which to this day they hould of the Churches & beſt people thereof; and duties therein performed, which practiſe of their ſeperation butteth full upon the unreaſonable & unſound reaſoning of the Biſhops in this manner:

B. Whit. Treat. 2. Cap. 1. Diviſ. 2. Pag. 81.

If diſcipline be ſo neceſſarie, and alſo unchangable, it is lawfull to ſeperate from ſuch Churches, as doe not uſe it (ſay the Prelats) *but Diſcipline is unchangably neceſſarie* (ſay the Seperatiſts,) *Ergo it is lawfull to ſeperate from ſuch*

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Churches as doe not use it.

Your Honours see clearlie, how the *B. Major*, & the *Seperatists Minor* make up an intire silogisme of *Seperatisme*.

But in the meane time they both make a false conclusion, and therfore one of the premises must be false, not the *minor*, (for discipline is both *necessarie* & *unchangable*,) Ergo the *major*, which is a snare to the seperatists of the Bishops owne making. *B. Whitgift* wrote the quoted treatise, wherein he frameth the argument, before seperatisme was hatched. *Et utinam*, &c. *would to God* (saith a learned man) *he had never broached it.* For being a false ground, it made a great rent in the Churches; *For want of an integrall part of the Whole; or of some essentiall part in it self (though not of the Whole) is no sufficient ground for seperation.* All the Prelats procters ply the Reformers (as they call them) with the aforesaid insnaring Proposition, as it were with warme Cloathes. Yet we see they scalde their owne hands, for they and *Barrow* (to whom they compare us) sort better together in the argument, then we & *Barrow* doe; and therfore to charge men with seperation, becausse they seperate from the corruptions, is but to asperse with calumnie. Sucliffe, Lewis, & Bell.

As for the aforesaid argument, owne it who will, whether Seperatists or Prelatists, it is no better, yea the very same which *Novatians* and *Donatists* use in effect, against joyning with our Churches, as M. *Calvin* plainly affirmeth. Institut. Lib. 4. Cap. 1.

2. The ſeperatiſts ſtumble at the pride, rapine, and tyrannie of the Prelates, as alſo at the intollerable ſervilitie and ſlaverie of miniſters and people; at their ungodly courſes, their illegall and cruell proceedings, by all which they are forced (for want of better *take heede*) *upon the quickſands of ſeperation*: and that the rather, becauſe the Prelates arguments againſt them are either poperie or priſon.

To followe with *Arminianiſme* or *blanched Popery*, *Mountigue* proclaimeth with open mouth; his entertainment, teſtifieth, and a great number of the Prelates themſelves profeſſe; who be the fathers and abetters of it. This more plainly appeareth, that in both the laſt Parliaments, it being earneſtly oppoſed by the moſt of the lower houſe and manie of the higher houſe, the Prelacie rather did befreind it (at leaſt under hand) then oppoſe it, which ſince hath manifeſted it ſelfe by the aboundance of Patrons and pleaders for it.

Laſtlie, for the *Familiſts*, they obſerve the ſwelling pride, averice, ſweareing, forſwearing and ſimonie of the Prelats. Alſo how they practiſe and proſper; by which the Familiſts do conceive, that the ſtrict walking in the ordinances is not required in the word.

They turne all the ſcripture to allegories, and ſo they have once *the ſpirit*, & the *perfection of love*, they may do or not doe all things, as the time enjoyne or permitt, and this is their owne brood; wherewith ſome

some of their filthie tongues upbraid Gods people.

We might say the like of profanesse & Atheisme, witnesse a Bishops cooke, who said all the *noblemens houses that ever he had formerlie lived in, were ranke Puritanes to his Masters house.*

For apostasie, we will say no more but this: how are Papists, Arminians, & all manner of Sectaries increased of late? Yea to our shame be it spoken: professours are growne from heat to lukewarmnes, and from that to key-coldnes.

To shut up this particular, with a touch of that *benumming feare* that runneth through the joyntes, and enervateth the spirits of mẽ, whence is it, but frõ these *Court-like Prelats, & Prelats-Courts*: of whom we may say with the Psalmists, according to the originall, *They dant with terror sorie man.* Though more be said here (it may be) then the time & treatise can admit; yet lesse a great deale then the thing it selfe requireth. Ps. 10. 18. אנוש

Now we com to the 2. Cõmandment both the parts whereof, namelie, the affirmative and negative, the Prelats especiallie, transgresse, and cause to be transgressed; which shall appeare especially, by taking a short view of the sinnes forbidden, & duties commanded, wherein to be breife, *all externall Idolatrie is here forbidden; all will worship; all rites and ceremonies of mans deuising in Gods worship*, and further everie calling of *Ministers* or *Elders* that is not appointed & approved by God.

To

To begin with the laſt firſt (becauſe in the eſtabliſhing of good and lawfull officers conſiſteth the ſupreame and principall good of the Church) The calling of L. Biſhops hath bene ſufficiently demonſtated to be Antichriſtian, and conſequently condemned by this commandement.

Catalog. Teſt veritat. Beza.

Hier. ad Evag. in Ier. c. 22. &c.

The learned make mention of three ſorts of Biſhops, the firſt wherof they call *a divine, or chriſtian Biſhop*; becauſe it hath its inſtitution from God, being all one (as the ancient ſhow, at large, and themſelves very well know) with a *Miniſter* or *Elder*. This ordinance of God and practiſe Apoſtolicall continued, as the foreſaid authoritie obſerveth, for the ſpace of 300. yeare and upward.

After this followeth that *Humane Epiſcopacie* (as they term it) wherein the pride of man began to vēt itſelf in an affected title of *ſuperioritie*, yet without any *overlording power* over their brethren and fellow-Miniſters, as doth plainly appeare by the places and cariages of the ancient Fathers, who looked not ſo loftily upon their *fellow-brethren*, as ſome of our pontificall Parſons doe upon their neighbour Miniſters; yea as great difference there is betwixt them and the preſent Lord Biſhops, as is betweena *Venetian Duke* and the great *Duke of Muſcovie*, of which, the former hath but the bare title of *Superioritie*, and is guided and directed by the Senat, and the later doth what he will againſt all Law and reaſon. Had the Fathers (as hath been ſhewed from the

learned) obſerved the enſuing evill of this *ambitious title*, they would have hated it. This had the beginning, as the learned affirm from *Silveſter* the firſt, who baptiſed (as they ſay) *Conſtantine* the Emperour. Catol. teſt. verit.

The laſt and worſt is, that *Antichriſtian* or *Satanicall Prelacie*, (for ſo they term it,) having it's riſe from *Boniſacius* the 3. in Anno 607. the branches of this root are our Lord Biſhops, (as hath been fully ſhewed,) who by their very callings make the prime and main breach in this commandment, and what bleſſing can men expect? or why ſhould they intertain ſuch Officers in a function of ſo high a nature, as counternandeth the commandment of God?

In the next place we come to ſhew how their deviſes in Gods worſhip are juſt ſuch as their calling, namely, directly againſt the tenure of this ſaid commandment; For that God (who will & ſhould alone be worſhipped) ſhould by all reaſon onelie preſcribe how he will be worſhipped; whatſoever worſhip therefore is not of his preſcription, is condemned under the name of *Idolatry*; and ſo it is indeed, as *Zanchye* & other tell us; *Quod per Idolum*, &c. *By an Idoll in generall* (ſaith he) *is meant*; *whatſoever in Religion, is brought in without the Word of God*; Iuſt with that of a phiſitian in *Luthers* time, who (though he had but a glimmering) could ſee and ſay ſo much: *quicquid præter mandatum eſt, Idolum eſt*; *whatſoever is beſide the Word in Gods worſhip, is an Idoll*; Behould now (right Honourable) if it be ſo, how the Prelats have overlade the worſhip of God with *will worſhip* and Idolatrous rites. In 1 Theſ. 1. 9. Paracel. tract. de Cer.

To begin with the *Service-booke*, whose *Pedigree* we have alreadie drawne, it is not onelie faultie, *but a booke of faults*, as we have partlie shewed, and could more fullie shew if time would give us leave. But that is done abondantly by others. If there were no more but the Popish *frame or forme of it* (as a learned man observed) that were enough to remove it; but both for *matter* & *manner*, it pleaseth the Papists so well, that he desireth no better if there were enough of it, witnesse the *pacification* of the devonshire Papists in the time of Edward the 6. when as they understood it was no other but the verie Masse-booke in English; witnesse also the assertion of *D. Carryer*, a dangerous seducing Papist. *The common prayer-book* (saith he) *and the Catechisme contayned in it, hould no point of Doctrine expresse cõtrarie to antiquitie; that is* (as he explaineth himself) *the Romish service; onelie it hath not enough in it. And for the Doctrine of predestination, Sacraments, grace, free Will, and sinne, &c. the new Catechisme, and Sermons of the puritan-preachers, runne, wholy in these against the cõmon prayerbook and Catechisme therein contayned, &c.* And thereupon he comforteth himself upon hope of supplie of the rest. To this effect speeketh *Bristow* & *Harding*: *If these things be right, why not the rest?* say they.

Mr. Broughton.

Considerat. Pag. 45. Sect. 8. 9.

Motive Prefac. to the Answ.

It shall not be amisse to marke one occurrence in *Q. Elizabeths* time, who being interdicted by the Popes Bull, Secretarie *Walsingham*, tryed a trick *of state Politicke* to reverse the same. He caused two of the Popes intelligencers at the Popes appointmẽt, to be brought (as it were in secret) into *Engl.* to whom he appointed a guide being

(being a ſtate-intelligencer) who ſhould ſhew them in *Canterbury* & *London*, ſervice ſolemnly *ſong & ſaid* with all their pompe & proceſſion, which order, the Popiſh intelligencers ſeing, & ſo much admireing, they wondered that their Maſter would be ſo unadviſed, as to interdict a Prince or State, whoſe ſervice and Ceremonies ſo *ſymbolized* with his owne. So returning to the Pope, they ſhewed him his over-ſight, affirming that they ſawe no ſervice, Ceremonies, or Church-orders in England, but they might verie well have been performed in Rome, whereupon the *Bull* was preſently called in.

From the book of the Ceremonies, which are the *burthens of the Church*; *the blemiſh of Gods ordinances*, *the ſcourge of good Preachers*; *the brood and hopes of Poperie*; *the rejoycing of the profane*; *the greivance of the good, and the verie ſeede of diſſention.* Time will not ſuffer to rip up the rotten *Pedigree*, the *Authors, maintainers, evill ends* & *Peſtiferous effects* of them. Neither is it neceſſarie here to demonſtrate by way of diſpute, the unlawfullneſſe of them; ſince whole volumes are extant againſt them, and everie particular of them, that can never be anſwered; It is enough (as we have ſhewed) that they are directlie againſt the ſecond Commandment, being in verie deede *The threſholds and poſts of Idolaters, ſet up by the threſholds and poſts of God.* Ezech. 43. 8

This is the main ground of all the enormities and deformities in Gods worſhip, that the moſt miniſters do not or dare not teach, and the Prelates with the

ſuperſtitiouſlie prophane people will not ſuffer to be taught the *pandect* of the ſecond commandement in the full and due extent; everie one knoweth that is acqnainted with the frame of the ſecond commandement, that it condemneth all ſuperſtitiō, and eſpecially ſuperſtitious ceremonies in Gods worſhip, upon this ground, the learned both ancient & moderne have condemned all ceremonies of mans invention in Gods worſhip both *de jure & de facto*, inſtance of the former from the *oyle & holy water*,

Catalog. Teſt. Lib. 2. *Oleum quò inunguntur Epiſcopi & aqua luſtralis cum fiant ſine Dei mandato idolatrica & ſuperſtitioſa ſunt*, ſaith the learned, the oyle wherewith the Biſhops are annointed and the holy water, being things without the commandement of God, are idolatrous and ſuperſtitious: be not the ceremonies in our *Liturgie* by the ſame rule and reaſon *ſuperſtitious and idolatrous?* Learned Beza commenting up-

Bezæ Tom. 7. 23. on that place to the Corinthians *ye are bought with a price be not the ſervants of men*, from the ſaid commandement condemneth thoſe that preſſe *ſuperſtitious rites upon the conſciences of men*: ſhewing further from the ſecond of the Coloſſ. verſ. 20. That mans corrupt nature is too prone to looſe their libertie, and to ſubject themſelves to *ſuperſtition*, the

Seneca. verie heathen tell us, *quod ſuperſtitio ſit error inſanus, that ſuperſtition is a mad errour*, and ſo it is indeed, for neither ſound reaſon, nor divine authority, can rule it: but for convincing of the iniquity of ſuch ſuperſtitious rites. The ſaid authour produceth an argument from that forequoted place of the Coloſ.

Where-

Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subiecte to ordinances or *traditions*? Whence he reasoneth thus. *Pugnat inquit Apostolus adversus superstitiosas traditiones argumentando a comparatis.* The Apostle contending against superstitious traditions frameth an argument *a majori* thus, *Cessantibus ipsis ritibus quibus Deus ipse mundum erudivit, quenam impudentia est humanas traditiones inculcare?*

If those rites did ceasse by which God himselfe did instruct the world: it is an impudēt part to presse others in their place. But the former is true. Ergo the later. For the later part of the evidence, namely, *de facto* there is proofe enough.

In those purer times (saith that catalogue of witnesses) *they appoynted not ceremonies, but were content with that pure & simple forme,* namely, *that God had appointed.*

Petrus Parisiensis in his worke called *Verbum abreviatum* relateth, how one Arnulphus an ancient enimie to Antichrist resisted the Pope and his Prelats in the Laterane Counsell, determining to make more new *Ceremonies: potius veteres adimendæ, nam onerant christianos &c.* It were a better work (saith he) to take away those that are extant, because they overlade the people of God, to whom the onely word of Christ should be a rule, *nam illud verum* for that is verified (saith he) *That they make the commandements of God of none effect by the traditions of men.* We might bring a cloud of witnesses for this particular, but we will onely alledge *M. Bucer* for a closer in his censure of the English Liturgie. *Cōsentaneum est ut in externis omnibus rebus ut in cultu ministrorum &c.* Pag. 458.

It

It is fitt and convenient that in all outward things and actions of Gods worſhip as in Miniſteriall garments, we ſhould accommodate ourſelvs to the ſimplicitie of Chriſts appointmẽt & Apoſtles practiſe, *imo teſtari debemus omnibus, nil nobis eſſe cõmune cum Romanenſibus Antichriſtis.* Yea we ſhould witnes to all men, that we will have no cõmunion with the Relicks of the Romiſh Antichriſt: but our teachers ſhould teach, and we ſhould heare, onely that which Chriſt hath commanded Math. 10. & Iohn. 10.

To proceed for further ſatiſfactiõ, give us leave (right Honourable) to lay downe thoſe *Baſes* or grounds of arguments, which we intreat your Honours to take into conſideratiõ, offering ourſelves (with all modeſtie) to maintaine the ſame againſt all gaineſayers.

1. *The Ceremonies are Will worſhip.*

2. *They are ſignificant and teaching Ceremonies of mans invention, ſtated in Gods worſhip.*

3. *They are an addition to the Word, flatlie againſt the rule of the Word.*

4. *They are all mens inventions, & have been filthie Popiſh Idolls, impoſſible to be clenſed, but muſt be Idolls ſtill in Gods worſhip.*

5. *Being*

5. *Being mans invention, they make a conformity between us & Idolaters in Gods worship.*

6. *They are occasions of evill: appearances of evill.*

In a word: *They are the very strange fire & garments, spotted with the flesh*, by their owne interpretation of these Scripture Phrases: yea by the currant of all interpreters, they cannot, or do not deny, but that by these places are condemned *all devises of men, stated in Gods worship.* *Lev. 10.1, Iude. 23.*

But because this tax may seeme too generall, may it please your Honours, to give us leave to deale with the *grand Ceremonie* of the *Crosse*, whose vilenes being discovered, may make us like the worse of all branches of the same roote.

In our proceeding for our better information, we will observe this methode. 1. The place and esteeme of the Crosse among us. 2. The ground of it. 3. The evill effects of it. And 4. the arguments against it.

For the first of these, namely, the place and esteeme. It may be said of us (in some sence) as *Bellarmine* saith of themselves: *Suaves odores etiam Cruci offerimus in Eccleſia*, we offer too manie sweet odors to it, in that it hath any place in worship with us. Now that it hath a high place and Honourable name in the Lords ordi- *Lib. 1. de Eccl. cap. 13*

nances

nances, the daylie uſe of it, the *Canon* for the uſe of it, and the teſtimony of our writers verify: The *Canon* calleth it *an Honourable Badge*. *Mr. Hooker* calleth it *a ſacred, or holy ſigne*, attributing great vertue to it, *affirming no meanes to be more powerfull to preſerve a man from deſerved ſhame, & to ſtir up devotion*, thē by this ſigning of the *forehead with the ſigne of the Croſſe*. Yea, he citeth *Ciprian*, that the *Croſſe doth purifie the forehead*. But what can ſpeake more emphatically for it then the very words, uſed in Baptiſme, which giveth it the vertue of a Sacrament.

Canon. 30.

De Polit. Lib. 5. cap. 65. Fol. 160.

Crux crucis Part. 1. Pa. 33. 91. 129. 160.

The learned *Mr. Parker*, *the Crucifyer of this Croſſe*, proveth it according to the *tenor* of the words, not onely to be *ſignificative*, but alſo *effective*. They make it a Sacrament in effect, as the Papiſts make *confirmation*. By Baptiſme they bring the infant into their Church; and by confirmation make it a Souldier of the Church. So we do the ſame with Baptiſme and the Croſſe.

Further by making it a ſigne to aſſure the Baptiſed of the *ſtrengthening grace* of the ſpirit againſt the aſſaults of Sathan, eſpecially againſt *ſhame in perſecution*, do they not make it a Sacrament?

2. For the ground of it, though ſome with *Valentinus* have been ſo ſhameleſſe as to cite ſcripture for it, (as Eſa. 49. 22. Ier. 4. 6. Ezech. 9. 4. Ephe. 1. 13. Apoc. 7. 3.) yet the really learned of them dare not. For the Popiſh *Canons* tell us ſo much; *Quæ enim Scriptura ſalutifera crucis ſignaculo fideles docuit inſigniri? What place of the ſaving word hath taught that the faithfull*

Gratian. Decret. Part. 1. Diſt. 11. cap 15.

full should be signed with the signe of the Crosse? If they appeale to the Fathers (as the 30. Canon doth, enjoyning the use of it, as they used it;) surely it is a wonder they blush not, since they know very well that the Fathers have not been fowler in any one particular then in this. As for a tast. *Hierom* will have a man to *guard his forehead with the signe of the Crosse in all his passages.* Neither wanteth he now sundry among us, to defend this absurd opinion. So *Ambrose* calleth the signe of the Crosse *the perfection of things.* *Austine* houldeth nothing in either Sacrament to be rightly done without it. *Mr. Perkins* discourses largely of this: The very trueth is, it had its first beginning from *Valentin* the heretique, as learned *Fulke* collected from *Ireneus*, and so *Epiphanius*.

Epist ad Demetr. Et ad Euslach.

De Sacram. Lib. 3. cap 2.

Tract. 118. in Ioh.

Proble. 184.

In Annot. in Luk 24. Lib. 1. c. 1.

Further D. Fulke sheweth, how the Devill did sow the seed of Idolatry by the Crosse in *Valentinus*; *Montanus* nursed it, and got it credit in civill and religious uses. But *Tertullian* was the first of the Orthodox, who writt any thing of it, who was fowly tainted with Montanisme. As for England; it had no crosse at all till Austine the Monke brought in his silver Crosse.

Motiv. 46. Argu. Bnst. Pag. 124.

De Coron. Mil. c. 3, 4.

Bed. in Hist. Lib. 1, c. 2.

3. For the evill effects of it. 1. It maketh the most account more of it, then of Baptisme it selfe. 2. Some refuse to be witnesses, unlesse it be used. 3. Some have left the Ministry or Parish, where it hath not been used. 4. Some have been rebaptised, because they were baptised without it.

Park. 1. part. Page 94.

Now we come to the Arguments againſt it, wherein we deſire to be as breif as we can. And firſt from the ground ſpoken of.

1. That which had no good beginning, nor ever any good uſe in Gods worſhip ſhould not be appointed for a ſigne of grace.

But the Croſſe in Baptiſme had no good beginning, nor ever any good uſe in Gods worſhip (as hath been ſhewed:)

Ergo it ſhould not be appointed for a ſigne of grace in Gods worſhip.

As the *Minor* of this argument is onely controverted; So we deſire the maintainers of the Croſſe, to ſhew us ſome good beginning or good uſe of it, if they can.

2. Every ſigne or *Seale of an evidence*, without the *Counſell of the Lord or Owner*, and every military badge without the appointment of the *grand Commander* is counterfaite.

But the ſigne of the Croſſe in Baptiſme, is ſuch a ſigne or military badge.

Ergo it is counterfaite.

For the *Major*: Reaſon cleareth it. Neither can that Diſtinction of a *ſigne ſignificative & exhibitive* make any evaſion. For 1. the Diſtinction hath no ground from the word. 2. They give the Croſſe no ſmall part of *exhibition*, witneſſe the words. 3. We muſt not add a ſigne *ſignificative* or *explicative* in Gods worſhip (take what termes they will:) for this is *Gods*

prero-

prerogative. This *Propoſition* is alſo proved very learnedly by *D. Fulke*:

That many ſpeake (ſaith he) *of the Signe of the Croſſe, it is true; but they ſpeake beſides the booke of God: And therefore their reaſons are to be rejected. For men muſt not compare, or joyne the Croſſe with the Kings ſtamp; for he appointed no ſuch, whereby his ſervants might be knowne, but onely Baptiſme.* Yea *Bellarmine* acknowledgeth as much. *No man* (ſaith he) *can bring in, or determine any thing in a Law or Common-weale, but he that is the Author of the Law, and head of the Common-weale*; which he inſtanceth in the legall Ceremonies. But did God (the author of his owne law, and appointer of his owne worſhip) bring in, or determine this ſigne? No ſure. Which ſerveth alſo for proofe of the *Minor*; For they call it the *ſigne of the Croſſe in Baptiſme*; they make it a *military badg*; and laſtly it wanteth Gods *determination*: and therfore as a counterfaite to be abandoned.

Rejoinder. Artic. 1. Pag. 144.

Nemo poteſt. &c. de Sacr. Lib. 1. Cap. 21.

The third Argument followeth.

3. Every Image or ſimilitude for a religious uſe is forbidden by the 2. Commandment.

But the ſigne of the Croſſe in Baptiſme, is a ſimilitude for religious uſe.

Ergo, it is forbidden by the ſecond Commandement.

With this Chardge *D. Morton* is ſo puſled, that he denyeth *any likenes or Image* to be forbidden by the ſecond Commandment, but an *outward reſemblance* of

the *Godhead*. Which *divinity* ſo learned, a man would never have vented, but that he was at a ſtand: For as the anſwer is againſt the Latitude of the Commandment, ſo it is againſt the current of the learned. Yea it eſtabliſheth a great part of Popiſh imagerie. For ſundry Papiſts hould it a fooliſh thing to make any images for repreſentation of the Godhead. But to the point. All ſuperſtitious rites or mens intentions are forbidden by the 2. Commandment. Witneſſe *Vrſinus*, *Calvin*. *Zanch*.

Bucer. Virel. Fulk Andrews. &c.

Durand. lib. 2. Diſt. 9. Queſt. 2.

Catech. 9. 95. Inſt. Lib. 2. C. 8 Sect. 17. De Red. lib. 1. cap. 14.

4. That which is mans invention, and hath been an Idoll in Gods worſhip, muſt ſtill be an Idoll in Gods worſhip, and therfore to be aboliſhed.

But the Croſſe in Baptiſme is mans invention, and hath been an Idoll in Gods worſhip.

Ergo it muſt be an Idoll ſtill in Gods worſhip, and by conſequence to be aboliſhed.

We prove the *Major* by induction.

Every Idoll in Heatheniſh worſhip, was ſtill an Idoll in the worſhip of God; As the Alter of Damaſcus. Was not the Idoll of *Baal* (called the *the Idoll of Iealouſie* in Gods howſe) an Idoll ſtill?

2. King. 16 Ezech. 8. 3. & 43. 8.

The *Poſts and threſholds of Baall ſett up by Gods threſholds and Poſts*, were ſtill the very ſame. The Idolls among Iacobs family ſhould ſtill have been Idolls in Gods worſhip, though it were true worſhip. And therfore *Iacob* will have them utterly aboliſhed. So groves were things very lawfull (inſtance *Abrahams Gen.* 21. 33) yet becomming Idolatrous (as 2. Kings 17. 10. Ierem. 17. 2. Eſa. 57. 5. Hoſea 4. 13.) they are forbidden

Gen. 35. 2.

Deut.

Deut. 16. 21. And so of all the rest Deut. 7. 5. Yea, things appointed by God for a time, if they become Idolls, or polluted with Idolatrous worship, they must be done away. Witnesse the *Brasen Serpent*, and the name *Baali*. 2. *Ring.* 18. 4. *Hosea* 2. 16. 17.

Now let our opponents give an instance (besides the matter in hand) as the law of Logick requireth, and we will quit them all the rest.

As for the *Minor*, namely, that *the Crosse is Mans invention, and hath been an Idoll*, we thinke no Protestant will deny. Witnesse their *ascribing of Divine vertue* to it; yea they adore it.

The venerable signe of the Crosse (saith *Swares*) is worthie to be adored, though *in a transient matter or action*; because the figure and signification is the same, though the matter be divers. *Venerabile signum crucis in 3. parte Aquin. Tom. 1. Disp. 56. Sect. 3.*

Every *figure or shape of the Crosse, whether permanent or transeunt, is to be adored* (saith *Vasques.*) Yea this *aereall* Crosse, was the very mother of the materiall Crosses, to which they creep, offer incense, pray, adore, and so make it both *mediator* of intercession and redemption, contrary to their owne coyned distinction, as D. *Reynolds* well observeth from the words of their *Breviary*. *De Ador. Lib. 3. disp. 2. cap. 2. quæcunque crucis figura &c.* *De Lib. Apochr. Prælect. 241*

And so much for this Argument.

The common anſwer to ſuch Arguments as this, is from the 30. Canon; Papiſts (ſay they) abuſed it fowly but we uſe it better?

For anſwer. 1. This is not to anſwer, for we have proved, that it is not to be uſed at all. It is a common excuſe of *corrupt practiſe* (ſaith one of their owne) *to uſe meanes abuſed by others in Gods worſhip, to a better end.* D. Iackſon. *Yea it is a reſolution too plauſible to wordly wiſdome.*

2. For uſe, is there not in word as much attributed to it by us (if not more) as by the Papiſts? Are not, by the Prelats, the proper Offices of Baptiſme aſcribed to the Croſſe, *as teaching and ſtrengthening*? which be cheife parts of the nature of *a Sacrament*, as Scripture commenters, and the conſent of Churches do teſtify. Gen. 12. 17 Exo. 12. 13 Luc. 22. 19 Auguſt. de Doctr. Chriſtian. Lib. 3. c. 15. Calvin. in Lev. 4. 22. Mart. in 1. K. in 8. Beza Epiſt. 8. Franc. Flanders.

To conclude the Argument in a word: The Prelats Croſſe is the ſame *ſpecie, or in figure*. It is the ſame alſo for the eſpeciall ſignification, namely, *to be a ſigne of Chriſt, and the efficacie of his death*. So that (as one ſaith) he retaineth entirely his old Idolls office. It made way (ſaith *Beza*) to that horrible ſin of *hyperdulia*.

The laſt Argument followeth well upon this, namely:

It is the badge of the beaſt, which is manifeſt 1. by the Papiſts challenging of it, to be the ſpeciall marke and badge of their Idolatrous worſhip; witneſſe *Stapleton, Bellarmine*. An other calleth it the *Character of their glory*: *The Croſſe* (ſaith one) *is a notable ſigne* Prompt. Catholic. Pag. 26. 27.

whereby to know a Catholique. How can we hould up our heads (saith one) for shame of the beasts mark, which our eares heare by them thus extolled? or with what forehead? can we say that the Crosse is not the beasts mark? 2. That it is a mark of the beast, it is cleare from these places of the Revelation Cap. 13. 17. & 14.9. and v.11. & 15.2. De Sacra. Lib. 2. ca. 3. Part. 20. Epist. Apologet. Sec. 7. Pag. 54. Pank. pag. 136.

And that first by the exposition of the learned, namely, *D. Willett, M. Napier, Bullinger*. Yea all our Orthodox writers confesse that our Ceremonies are a part of the mark of the Beast, of which Ceremonies the Crosse is the speciall. As M. Fox, *Io. de Vado*. In Synops. de Charact. Antich. Pag. 199. Prob. 31. in Revelat. 13.

Dr. Abbot calls all *the priests garments whereby they are distinguished from the rest of the Church a speciall part of the Character of the beast*, and how much more the *Crosse*? Antichr. Demonstr. cap. 11. 26.

2. As this is the exposion of the learned: so this truth may be from the places demonstated thus, (to omit other particulars)

That mark which is put upon men by the second Beast, and is the mark of the number of his name, und is put upon all who use traffick or trade, is the mark of the Beast.

But the Crosse in baptisme is put upon men by the second Beast, it is the mark of the number of his name, and must be upon all that traffique or trade. Rev. 13. 16, 17. Rev. 13. 18

Ergo the Crosse is the mark of the Beast.

The argument is M. Napiers in effect; the last part of whose *medium*, namely, the universalitie of the crosse, is well enough known to all that know anie thing; that all, everie where, at the begining 15. Page

or

or ending of their meate, sleepe, or affaires, crosse themselves, Of which popish practise our English *Arminius Mountigue* verie well approveth.

The omitting of their crosses incurred no lesse censure then the curse: neither were they permitted without it to keepe house, or exercise any trade. witnes the Bull of Pope Martin. Dr. Willet speaketh expresly to the confirmation of this argument; *The superstitious marks of the Crosse* (saith he) *arise out of the beasts Name* (to wit) *from the number of it thus expressed in the Greek Originall* χξς. Of the same minde is Master Brightman, expounding the meaning of the beastes making *all to receave the marke.*

Rev. 13,16 *This marke* (saith he) *doth conteyne summarily all those wayes, by which* men *are bound to obedience to the beast.*

Now wherein are they more slavishly bound then to the marke of the Crosse?

3, Vpon the same ground (namely, that it is the badge of the beast,) the learned write against it, and the reformed Churches reject it;) witnesse *Beza. Sigedimus. Zanchius. D. Fulke. Reynolde.* Alas than (saith one) what is our sin, who not onely receive the crosse our selves (one of Antichrists markes) but also put it and drawe it as it were with pinsers upon others?

Tract. Theolog. vol. 2. Page 127. Loc. Com. Page 169. De Redempt Page 648. In rev. page 56, against Sand. of images page 602.

4. Wee desire to know, what things in popery be the markes of the beast if these be not?

We

Wee have been the larger upon this, becauſe it is a maine ſtumbling blocke to manie, having in readines particular treatiſes againſt the reſt of the particulars, which ſhalbe at your honours ſervice. For the preſent we will conclude with this, that a great Court offieer amongſt the Hierarchie, hearing the vilenes of the Croſſe layd open and proved in diſpute, confeſſed in plaine termes, that it was *a filthy Idoll*, and he wiſht it *condemned to hell from whence it came*, But to proceed.

Who giveth life and breath to this and the reſt of the Ceremonies? who uſhers them into Gods worſhip? who are the *nurſing Fathers and Mothers of them?* who be their *Chirurgious* & *Phiſicians*, with *druggs, ſalves*, & *Potions, to dawbe, cure, and Palliate* them, where they cannot make a cure? who doe heale and *Cicatrize* theſe feſtred wounds of the beaſt, but the *Prelats & their apprentiſes?* who daube with this *untẽpered morter?* who maketh warre againſt the Saincts to keep the *Dragons tayle of a due length*? The Biſhops onely and their dependants. In ſo much that we have more then cauſe to renew the juſt complaint of that learned & well diſpoſed K. Freder. of Spaine A°. 1300. *Epiſcopi caremonias, & omne id quod ad vanam gloriam celebriter promovent, quantum vero ad Regimen animarum in ſalutem æternam peſtiferi ſunt*, &c. As for Ceremonies (ſaith he) and ſuch things as do ſerve to the advancing of the vain-glorie of the Prelacie, the Bs. take ſolem care for the promoteing of theſe; but of the government of ſoules, and their eternal ſalvation, they are the very plagues, &c. In a word, as *No Ceremonie, no Biſhop*, ſo

No B. no Ceremonie. Yea they have brought us to an higher degree of Idolls, namely, the Masse in publique: which who would have thought? beside as manie private Masses as the Papists will.

The keeping in of that strange fire, hath made good Gods threatenings upon us, *because Ephraim hath made manie Altars to sin, Altars shall be unto him to sin*, as if the Spirit should say: Since he will have Idolls, he shall not want enough of them.

Hos. 8. 11.

Againe, no man knoweth how farre this leprosie may spread: for Papists servants make great braggs, and offer monie out to that day, when publique Masses shall be done in their Masters chappels.

Those Idolls in Gods worship beget and maintaine other Idolls, as appeareth plainly from that place forequoted, and also from too much wofull experience. How doe our monstrously *metamorphosed* women maintaine the Idoll of their strange and abhominable *apparell*, but from the Minister his *anticke attiring* of himself in the cast apparel of the *whoore*? Yea how do usurers, swearers, and others maintaine their monstrous sinnes, but by pressing on the reprovers of them, those *Ceremonies*, which once being obeyed, they make a mock of the word?

Further, they doe not onely doe, and maintaine these things, but also they presse the practise of them upon the subjects, and that often maugre their consciences,

and

and that by threatning, puniſhing of their purſe & impriſonment. Moreover they force the Miniſters and young Schollers to ſubſcribe to the aforeſaid 5. Books, two of which, ſcarce one amongſt manie have ſeene. The matter of their ſubſcription, as hath been ſaid before, is this, *That nothing contained in the ſaid Books, is contrarie to the Word of God.* Whence it muſt follow, that Ceremonies and other things in queſtion, muſt *be warranted by the Word.* For as they cannot denie *that whatſoever is beſide the Word, is againſt the Word*: ſo whatſoever (eſpecially in Gods worſhip) is not contrary to the word, is warranted by the word. By which deduction the preſſours of theſe things and ſubſcribers to them, put them upon the *ſecond Commandment*, for by it, they muſt either ſtand or fall. Now thus to put upon God the thing, that he *never commanded, nor ever came into his heart to command*, as himſelf ſpeaketh, how high a ſin it is, and how neare to *blaſphemie*, we leave it to be judged. *Ier.7.31.*

Moreover, whereas all outward means of Gods worſhip by th'Affirmative of this commandment are eſtabliſhed, and the due performance thereof required, the Prelats perſecute and thruſt out the faithfull Miniſters, which be the *Meſſengers of the Word*, *the Ambaſſadours of God*, *the Breakers of the bread of life*; and with idle and *Idoll ſheapheards* (the ſlayers of the people) they fill up their places: how manie ſuch they thruſt in and keep in, we cannot number.

They are Fathers & Favourers of the foul-murthering ſinnes of *Non-reſidencie* & *pluralitie*, condemned

by all the Laws that can be named: Neither can theſe conſiſt with the office of a Paſtor.

We will give but a touch, becauſe we have a whole treatiſe againſt thoſe ſinnes, which your Honours may command.

Never Papiſt ſo ſhameleſſe, as to plead or write for theſe ſinnes (ſo farr as we know) yet ſome among us are not aſhamed to doe both. But this is no better then to plead and write for *bloud-guiltineſſe*, and to warrant it by a law. The maine *non-reſidents* be their *Lords* & *Maſters*; by reaſon whereof they become Patrons, to impropriate patrons, whom they have taught to ſin, & maintayne ſin by preſident.

Another ſin againſt the Ordinances, is the Iuſtlinge out of the reading of the word of God, to the number of 196 chapters, or there about, yea & ſome whole Books of Scripture: in place whereof 134. chapters of the Apocrypha are thruſt in, as of more uſe, edification and eſteeme with them; witneſſe, their making of Scripture, to give place to the Apocrypha, upon a *ſpeciall feaſt*, though it fall on the *Lords day*. And this is done, or to be done by the *Calender* 20. ſeveral times in the year.

Yet more ſinne againſt the Ordinances: to paſſe by their Lenton ſuperſtitious faſt, *with the expectation of Popiſh Diſcipline* in that particular, they keep out and hinder true faſting indeed, to the ſhame of this *Nation*, & the halling on of inevitable deſtructiõ upõ our heads witnes that of Iſaie: *In that day I called for weeping, &c.*

but

but behold, &c. Surely that iniquitie shall not be purged from you till you dye, saith the Lord of hoasts: this speech may make our eares tingle and hearts tremble. *Isay.* 22. 13. 14.

If a Fast at lenght be appointed, the Prelats will be sure to watch for spoyling of the pot with one *Coloquintida* or other of their owne invention. Wherfore we beseech your Honours, as you tender Gods Honour, and desire his presence to your proceedings, looke to your Fasts, that *death be not in the pot*; that in stead of pacifying of an *angrie God*, ye provoke him not more. For it is not more naturall for Prelats to eat & drink, then from their hearts to hate *a Fast indeed, to the Lord.*

Manie reasons we might give, but we desire this one to be thought on. If this dutie were kept up, and set on foote upon all the right Limmes, & duely plyed *modo & forma*, upon every just motive, they know it would finde them out to be *nostri fundi calamitas*, *the very bane of our being*: yea this would blow them up, and all our sinnes & enimies with them. In this their hatred and feare of the duetie appeareth: *If anie gather themselves together* (as the Lord commandeth) to stay (if it be possible) the comming forth of the decree, they are watched with *Argus eyes*, and dragged along by *Briarius* his hands, as it were in despitefull opposition to God and his service, against the Laws of the Land, against the Crowne & Dignitie of the King, against the temporall and eternall good of the State.

Yet this is not all, but if Gods people in their families upon the Lords day fall to chew the cud, by the repetition of a Sermon, helping ſome neighbours that have not ſuch meanes; they are without regard of the day, Gods ordinance, or God himſelf, halled or hurried before a Prelate; ſome are kept in purſuivants hands, ſom bound over at no leſſe coſt then vj^{s}. or a noble a peece, ſome having ſcarſe ſo much more in the world, *O tempora! O mores!*

To ſhut up the further proſecution of the breaches of this precept; *Where is the key of Diſcipline?*

As *Diſcipline*, is the *ſoule* of warre; the ſpirit of Policie: ſo it is the *Scepter* of *Chriſt*, ſwaying his owne houſe, according to his hearts deſire.

And as a body without a *ſoule*; a Camp or State without *Policie* are either dead carkaſſes, or bodies ſo benummed, that they either do nothing, or that which is worſe then nothing: ſo a Church without Diſcipline, is a *Lethargicall*, or *Apoplecticall* body, wanting that *animal ſpirit*, which ſhould open and expell the droſſie vapors of *ſin*, and organiſe the ſaid body.

Diſcipline is the cheife commander in the Camp-Royall of God. It driveth the nayle into the temples of *Rebellion* it ſelf. This is the onely beſt *phyſitian*, for the purging out of *peccant* and pertinacious humours, the onely Chirurgian for wounds and feſtered ſores; and an exquiſite bone-ſetter for fractures or luxations. This is Chriſts owne Key, that ſhutteth out enimies & entertaineth freinds; In a word, it is the beſt guarde & forte; muniment & munition; Notwithſtanding of all

this

this excellencie, as the *Synagoge* of Rome, and all the Limbs of that confuſed *Babell*, like nothing worſe then the Diſcipline of Chriſts camp, ſo the moſt of our nation may ſay with ſorrow and greife in hearte, as the Diſciples ſaid to Paul of the Holie Ghoſt: *We have not ſo much as heard whether there be a Holie Ghoſt*: ſo all this time we have ſcarcely heard whether there be any ſuch thing as *Diſcipline*. And is not this groſſe affected ignorance, yea a fearfull judgment inflicted on us? For as ſure as Chriſt hath a houſe, ſo ſure he hath *keyes* to that houſe, and that no moe, no fewer, nor other, then he hath appointed. Acts. 19. 2.

Theſe, men may not chop, change, or counterfaite at their pleaſure (except they will turne *Picklocks.*) Chriſts *keyes* are delivered in the word, namely, the *power and uſe of the Word and Diſcipline*, guiding and guarding all other ordinances, the uſe and authoritie whereof, is alſo by practiſe manifeſted in the ſame. So that Diſcipline or Church-government is a maine Key of the Kingdome of Heaven. Can anie man think that Chriſt would leave his houſe deſtitute of ſome forme of governm^t. (*being faithfull in all his houſe as Moſes*) *was?* or that anie better forme of government could be deviſed by man? (for every change ſhould be to the better) yet the Prelats and their Champions beare the people in hand, *that there is no certaine, unchangeable, compleate forme of Policie or government of Chriſts Church to be found in the Scriptures*: which is flat againſt Scripture, practiſe, and reaſon, as hath been fully proved in a work unanſwerable: for they may as well ſay, that Chriſt hath no howſe; as to affirme it to be Mat 16. 19 & 18. 16. Ioh. 20. 23. & 21. 17. Heb. 3. 2. Hook. Bilſon de gubern. Pag 167. B. Whitg. Anſw. to the abſtract. pag. 58.

be changable which cannot be to the better, therefore not at all. It is true the prelates (enimies to Christs government) speake contumeliously of discipline, calling it *a fancy* or *novelty*, *a meere humane deviſe*, and they would beare the world in hand that *Calvin was the firſt authour of it*, as D. Downham, B. Bilſon, Saravia; & B. King: but they doe juſt in this, as the Papiſts doe with our religion, who will haue Luther to be the authour of it. In this the Prelates opinion and practiſe, is much like that of the Lacedemonians, defended by Plato, namely *to haue no walls about their Cities, but the citizens valour*: but as their unſound opinion, and Plato his defence are refuted by Ariſtotle, *as very preſumptuous, dangerous and blooddy to a common weale*; ſo the want of the walls of diſciplne, layeth a Church open to all manner of miſchiefe, and danger, both from forrein and domeſtick foes: but in this they differ from the Lacedemonians; they ſtood upon the worth and valour of their citizens, but the Prelates doe not onely *unmantle* the walls, but alſo caſhiere the verie beſt forces, as though they meant to deſtroy aud raze the foundation of the *Citie of God*.

Lib. 7. de Opt. Rep.

The utilitie and neceſſity of diſcipline cannot enough be expreſſed. It is a ſpeciall note of the *Church*, though not conſtituting a Church, yet flowing properly from the eſſence of a Church. It is moſt neceſſarie for the *externall ſubſiſtance*, or well being of the Church: It is alſo a verie neceſſarie meanes for the obteining of the greateſt good of the Church.

They

They themselues confesse that some forme of government is necessarie (as B. Whitgift, Bancroft, Bilson, Downham) for they hold it as *Keckerman* speaketh *a Cyclopicall*, or confused multitude ἀδεὶς ἀδεν ἀδενῶ ἀκρὰς, *where none governe and none obey.* what government is then like to the government of Christ?

This is the guard that keepeth out errours of doctrine, and corruptions of manners: this is the sithe that cutteth downe sin, this maketh the tallest rebell in sin to stoope; this strengtheneth the hands and comforteth the hearts of Gods people; this maketh a sweete harmonie and concinne order in the Church and common wealth, as appeareth by that cōmon-weal of Geneva formerly instanced, admired by all nations that looke upon it with a single eie. By the contrary, where this is altogether wanting, or a bare empty *cask* or mere shew and shadow of it remaineth, there is nothing but the *Chaos* of cōfusiō, or (to speak with the spirit) there is nothing but *wretchednes*, that is, *Ignorāce of our own miserie, beggarlines, blindnes & nakednes.* But we will not know it, nay our Prelates will not haue us to know it: This *golden scepter* they cannot endure, for it crosseth the *Popes leaden scepter*, by which they rule all and dominiere over all, we meane *Antichristian discipline*, which the greatest Champious of Rome both highly commend, and in it exceedingly insult over the Puritans (as they call them) & all the reformed Churches: witnesse *Stapleton* & *Sculting ius*: *This forty yeares* (say they) *the Englysh Bishops haue retained the Discipline of the Catholiques, maugre the Puritans hearts.* Rev. 3. 17. Triplicat. Art. White. cap 19. Hierarch. Anachrys. Lib. 2. Page 49.

What impietie, injuſtice and tyrannie is this, to waſt the vineyard of the Lord, to ſilence, ſuſpend, depoſe & impriſon the keepers and dreſſers of the ſame? to break downe the walles and the hedges of it? to reare up an Antichriſtian Fort in it, and to plant Popiſh Canons upon it?

Is this to defend Sion? or is it not to mixe the Engliſh Sea with fire, to conſume Sion? Is this *to make glad the hearts, and to ſtrengthen the weak-knees of Gods people*? Or is it not rather to fill the boſomes of the *Philiſtims* with triumphant joye? and to fill with ſhame (ſo farre as they can) the faces of all reformed Churches? Revel. 3, 2.

By this all men may know, whoſe ſervants theſe *Great Lords* be.

Before we ſhut up the diſcourſe of the ſinning againſt this commandment, it ſhall not be amiſſe to lay the finger upon an old ſore of theirs, newly feſtered, namelie, the barring the printing of all books from the preſſe, which might inlighten the people with love of the truth of Chriſts government, and the purine of his ordinances, and might make them hate their Antichriſtian calling and impure deviſes in Gods worſhip.

In this they deale with us, as the Rectors of the Ieſuites do in their Societies, who ſtraitlie interdict both young and old the reading or having of Proteſtant Books, which made their convert *Spalato* to ſay, or rather to diſſemble, that this was the prime and princi-

pall

pall cauſe of his ſuſpecting of the Popiſh religion. *Conſil. profec.*

The Prelats doe not onelie oppoſe ſuch Books, as oppoſe their *tyrannie* and *trumperie*, interdicting and menacing people from the reading of them, but they alſo impriſon, baniſh, yea and kill the Authors of them.

If any thing by God his good hand paſſe the preſſe, either at home or abroad, which croſſeth their tenour, or ſpeaketh home for the tenour of Chriſt, it muſt either go through *purgatory*, or through the *fire*, ſuch is their expurgatory tryall. Inſtance D. Whittakers worke, otherwiſe publiſhed after his death than in his life. Alſo Mr. Sprints Caſſander, Spalato his ſumme of his 9. Booke, concerning Miniſters maintenance. Not to be tedious, be pleaſed to view Bucanus his inſtitutions, tranſlated into Engliſh, and printed in London Anno 1616. the yeare after that they were printed in *Geneva*, in this they make him ſpeake, (not through the fault of the tranſlater,) but by a coyning and clipping authoritie, the things he never ſpake indeed.

They invert the order, they take away both queſtions and anſwers, they turne affirmatives into negatives, and negatives into affirmatives, a number of inſtances we can give, but let a taſte ſuffice. The queſtion of the marriage of the innocent partie divorſed, is quite left out. *De conjugo queſt.* 13.

So a great part of the queſtion of the orders of Miniſters, queſt. 25. Alſo the queſtion of the *ſigne of the*

Crosse in Baptisme, *quest. de Baptis. quest.* 19. and manie others. What the leaving out of the most part of the answer to the question of *Naboths* denying *Ahab* his vineyard meaneth, we leave it to your Honours judgment: but now they are growen to a further height, for as they would never suffer the wall of discipline to be built, so now they are like to ruine the citie of *the Word* it self, by reserving of the presses, for the setting forth, and trimming up their owne projects and Arminianisme, the verie *gatehouse of Poperie*, but as for *counterpleas* or *preservatives* against such poisonable drugges, they will suffer none to passe, yea though there be no matter of controversie, yet it is controversie to them if it be the *trueth*. Quest. 75.

And so much for this Commandment, against which we desire your Honours to observe, what a world of sinnes arise from the Prelacie.

As for the third Commandment; to passe by their owne ordinary oaths (which they account but pettie ones) and also the bloody oaths of their swaggering servants and the roaring speeches of their, *Iouiall Chaplins*, being a wondrous evill president to all about them; how doth their prophane cariage, the ruffianlike revelling behaviour of their Chaplins (mocking of Ministers reproving swearing, & other sinnes) set an edge upon the sinne of *swearing*, when swearers know how such reprovers shall be dealth with?

Againe, how is the name of God prophaned by that illegall extorted oath *ex officio*? by the *battologies* and tauto-

tautologies, lenton curses, and adjurations of the service-booke and Letanie? besides the fearfull roaring, racking, and torturing of the word in their Cathedrall Churches?

To the 4. Commandment, (besides their exemplarie prophaning of the Lords day, by themselves and families) it is a lamentable case to heare & see how in their Commēcements by Schoole disputes, in their Sermons and Discourses, the moralitie of the Sabbath is brought in question, and to the great dishonour of God, and greife of his people, they maintaine the *Non moralitie of it*. And not onely so, but they oppose themselves to the reformation and keeping of it; witnesse their hand against the Magistracie of the Citie of London in that busines. And for that *flying Booke of toleration, for prophaning of the Sabbath*, the desire of the monstrously prophane, and the procurement of some Prelate, concurred to the begetting of it, and bringing it to be authorised.

Lastly, they take off the leaders of Gods families in the sanctifying of the Sabbath. And so much (as breifly as we could) for the sinnes of the first table, takeing footing and butting upon the Prelats.

Now to come to the sinnes of the second Table: First, they sinne with a high hand against the K. Majest. & that first in respect of his *soules good*; they speak evill to him of the trueth of God, & of the servants of the trueth, whereby a Kings heart may be let loose from the feare of his God, & givē over to supine negligence, deluding pleasures, & an evill conceite of the pretious truth, & of his best & lovingst frends & subjects. Iust according to

that ſpeech of the Prophet : *They* make *the King glad* Hoſ. 7. 3. *with their Wickednes, and the Princes with their lyes.* Of which place the foregoing words explane the meaning (according to the ſcope of the Spirit, and the current of Interpreters,) namelie, by their corrupt lives & falſe ſuggeſtions, they corrupt the King, foreſtalling his judgment againſt the *good*, and *goodnes*.

Peccata Prælatorum. Steph. in locum. Hence one well obſerveth, *that the ſinnes of Prelats corrupting Princes, hindereth the good of the ſubjects.* So that we force not the text.

For the further proofe of this, with what falſe ſuggeſtions did the Prelats abuſe their ingenuous & royall Queene Elizabeth againſt the true Offices and Officers of the *Court of Heaven upon Earth*?

How was the late King preſſed as a cart under ſheaves, to *blanch* and abandon the ordinances ; to diſgrace and diſcountenance his Chariots and Horſemen, in which lay more ſtrength then in all his Counſels & forces ? How was he preſſed to the putting downe of lectures.

To give an inſtance of theſe evill Offices, we have heard that the King upon occaſion given, inquired of the Venetian extraordinarie *Ambaſſadours*, what meanes the people in their territories and other Iſles of Italie had for their ſoules ; They made anſwer to this effect, that their leiturgie and Booke of Homelies (proportioned in number to the Sabbaths of the yeare) were read in their Churches. Alas ! (ſaid the King) that is poore ſtuffe. To the which a Prelate (being by) replyed : *That it ſhould be better for his Majeſties*

State

State, and the State of his Kingdomes, if there were no Homilies, and lesse preaching: For there was more love (said he) among subjects themselves, more loyaltie to their Prince, more prosperitie to the State, *when it was so, then since the time that nothing would serve but preaching.* At which speech the King looked hard upon him, and said no more.

If the learned Iudges, and learned Counsellers at law, and all understanding Statesmen doe hould and professe it a principle of State, that *Suggestours* & *Instigatours* of a King, to cutt the coards of his owne laws, are worthie of condigne punishment in the highest degree; what are these men worthie that incite the King to neglect or reject the *Commandments of his God?* To that purpose another of them, as we are informed, told the same King: *That all the Church should never be at rest, till such two worthie Ministers* (whose names we spare) *were hanged up, one in the South, another in the North.*

Secondly, they are against the Honour of the King. For as it was a staine to the good Kings of *Iuda* (notwithstanding all their carefull reformation and maintenance of true religion,) that they tooke not away the high places (instance *Amazia* & *Iehoshaphat*) which high places *Hezechia* & *Iosia* removed, to the great Honour of their names; so these men wonderfully eclipse (if not deface) the Honour of our Soveraigne, not onely in stateing the *Aultar of Damascus*, that is their owne or Popish Ceremonies, with

1. King. 22. 43. 2 Kin. 14. 4 18. 14. 23. 25.

with the Altar of Gods ordinances, but in suffering *Baal-peor*, to shew his face openly; which must of necessitie make the wrath of God break in upon us.

Prov. 25. 2. *It is the Kings Honour*, (saith Salomon) *to search out a matter from the bottom* (as the word signifieth) which is to be understood in things concerning Gods glorie, his owne Honour, and the good of the State: but they vaile our Soveraigne in the first of these; which indeed should be the *perspective* to the rest, to bring them home in their due *quantities*; how then should his honour truely flourish?

Thirdly, they transgresse highly against his Royall Crowne and Dignitie (as hath beene shewed) in the maintenance of forraigne jurisdiction.

Fourthly, they are against his prerogative royall, not onely maintaining their calling to be *jure divino*, but also in keeping Courts in their owne name.

Fifthly, they weaken the strength of the Kings state: For as the hovering of the Israelites mindes after Sauls house, weakned the pillars of the house of *David* (though annointed and established by the Lord) so the hovering of our *English Romanists*, after Romes *Primacie*, doth distract & *enervate* dangerously the strength of his Majesties state. And who be the main poles of the tent of their hope, but the *Prelacie*? encouraging them further by suppressing and disgracing Romes cheifest adversaries under the name of the *Puritans*.

So

So that which is the weakening of his freinds, is the ſtrengthening of his foes. And that thus they doe, let their Canons, Advertiſements, viſitation Articles, their open clamours and calumnies from pulpits (comparing them with Ieſuits,) and laſtly, their dayly proceeding againſt them in their Courts beare witneſſe.

Sixtly, they devour the Kings wealth, for as the wealth of the ſubject, is the wealth of the King, ſo the impoveriſhing and ſpoyling of the ſubject, is the impoveriſhing and ſpoyling of the King. For exacting from the ſubject: let firſt a *Quære* be made, whether they rake not out of the Miniſters *vijs & modis computatis computandis an* 100000. *per Annum*.

And aſmuch more out of the peoples purſes for viſitation fees, pleas, and jangling matters, beſides the great ſummes they raiſe for probats of wills; what a rable of Officers, as Chancellours, Commiſſaries, Archdeacons, and others, keepe they for the emptying of the peoples purſes, and filling of the land full of all manner of ſinne, as ſwearing, drunkennes, whoredome, pride, Idleneſſe, &c. witneſſe their filthie and rotten ſpeeches, in diſgrace of Gods people, which we loathe to name, as alſo their patroniſing of ſinne, and plagueing of Profeſſours in their Courts; what a numberleſſe number of *Mothes*, drones, and *Caterpillers*, they keepe in their Cathedrall and Collegiate Churches, we are not able to expreſſe. Some have ſummed them up to the number of 22000. or there about, what a huge deal of meanes will ſo many *Sharks* devoure.

7. And laſtlie, they are againſt the ſafetie of his Majeſties perſon, in maintaining the hopes of Popiſh traytors, who upon all occaſions are readie to attempt, and committ treaſon againſt him and the State; witneſſe the manie plotts and deepe treaſons, contrived againſt our Kings and State this 68. yeares; As they ſin againſt the King, ſo they ſinne againſt all his ſubjects; As firſt againſt his Miniſters, from whom and whoſe families (againſt the laws of God and the land) they have taken both *livelihood* and *life*; for ſome have finiſhed their lives in priſon; and ſome at this day, being poore and aged, have much adoe to gett bread to eat, but worſe then all this, they ſtoppe their Miniſtrie, which is dearer to them then life and libertie. How bitterlie and baſelie have they abuſed them in their Courts and palaces; what numbers have they at ſeverall times ſilenced?

It is extant in record that in anno 1604. about 271. Miniſters were queſtioned, for not ſubſcribing or nonconforming, of which number about 70. were deprived of their livings, about 113. not ſuffered to preach; and about 94. under admonition; All which cruelties are done upon them and theirs, for not ſubſcribing to a booke, whereunto to ſubſcribe, is flat againſt the law, as hath been diſcovered.

But in verie deed their *quarrell* is againſt the preaching of the Goſpell; which cannot ſtand (as we have ſhewed) with the ſtanding of the *Hierarchy*. For it is cleare both againſt the ſtatute, and the late Kings minde in his Conference at Hampton Court, that

men once admitted, ſhould be ejected or caſt out for not-ſubſcribing. Citing that of the Poet:

Turpius ejicitur quam non admittitur hoſpes.

2. They ſin exceedinglie againſt the good eſtate and ſanctimonie of the Kings *houſhold government*, whereof the Miniſters ordinarilie are men of their moulding, looking more for preferment then caring for the ſoules; they feede them with ſome froathie Stuffe (as noble Prince Henrie well obſerved) whereby not onelie much looſenes, but alſo perplexitie (for want of means) aſſault them. For as profuſe giving exhauſteth the fountaine; ſo except the fountaine of Princelie liberalitie be ever ſending ſome refreſhing ſtreams, to moiſten the drineſſe of their hott liverd ſervants, they fall quicklie either unto a conſumption; or elſe into a dropſie of indirect courſes, which cannot but reflect upon their King and Mr. Now ſince his Majeſtie by reaſon of his maine imployments, cannot helpe them as he would (out of his owne meanes) with ſome of the Prelats needleſſe & hurtfull aboundance, he may ſupplie his ſervants wants, and doe much good with the reſt.

But to go on, they ſinne alſo againſt all his Majeſties ſubjects;

And that firſt in tyranniſing over their ſoules and bodies, in the courſes of their unjuſt Courts. Which (as a noble man obſerveth) are *oppoſite to all the Courts of the Kingdome, by reaſon of the exerciſe of*

ſole authoritie. The Biſhop citeth alone, accuſeth alone, cenſureth and excommunicateth alone; But (ſaith he) *Kings and Monarches have their Counſells. All temporall Courts have more wherein their authoritie doth reſt; as the high Court of Parliament, Kings Bench, common Pleas, Chancery, Starchamber, and all the reſt. And ſo it is in forraigne Kingdomes, witneſſe the Parliaments in France: But the Prelate doth all himſelf, and that in matters of higher nature then the higheſt temporall affaires: which is a thing* (ſaith he) *paſt all example, and for which they can render no reaſon.* That Popiſh tyranny indeed whereby they *exalt themſelves above all that is called God*, is the very ground of it, and beſt reaſon they can render.

Out of their preſumption, they dare croſſe by their Courts, the higheſt Court of the Kingdome; namely the Parliament; for which ſawſy courſes, our Kings have ſecluded them the Court of Parliament. Inſtance
Ann. 1295. *Edward the firſt*, who called a Parliament of his Nobilitie and commons, ſecluding the Clergie both from Parliament and protection.

2. They ſinne againſt the ſubjects, in bereaving them of their faithfnl ſheepheards; in removing the *Dogges* that ſhould keepe, & the watchmen that ſhould watch the *Flockes*: ſo they are left *a prey to the Wolves & Foxes*, of which loſſe, implying danger; if the people were ſenſible, they would make more adoe then *Michah* made for his *Idolatrous Levite*.

But they are now as men forgotten, and their cauſe is ſo litle in requeſt, that all the Miniſters allmoſt give way, *yet with bowing downe betweene two burthens*; what

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a preſſure of ſervitude they put upon honeſt and faithfull Miniſters; their ſilent ſorrowes and abrupt complaints (for ſervice put upon them fore againſt their hearts) doe teſtify. As for ſuch in the Miniſtrie as are their devoted ſervants; they *rejoyce in the fleſh*, by making the peoples burthens heavier.

The Prelats ſett ſome as the *Egiptian taſke-Maſters* over the people, to ſee them doe their worke, wherein if the people faile, never ſo litle, with the *Taſkemaſters they are puniſhed*. Our Miniſters are uſed as the Romans uſed the *Veſtall Virgins*; they are beaten if they keepe not in the *Romiſh holy fire*.

As for the peoples *Zeale, ſinceritie, holines, and labour of love*.

The ſmoke out of the bottomleſſe pitt hath blaſted them exceedinglie: For as the ſtrict keeping of the firſt table, bindeth on the dueties of the ſecond table, ſo remiſſenes or mixture in the firſt; maketh us looſe in the dueties of the ſecond. And if they yeild not to all, or be ſomewhat more ſtrict in life and dueties, what a hurrying to their Courts, what a poleing of their purſes, and what a poudering with their execrations, doe they keepe againſt them? which according to the Scripturs, Councells, and Fathers ſhould onely be inflicted for *Criminall cauſes*. As the Apoſtle ſpeaketh concerning an hericke: *After once or twice admonition, reject him*: *Ob Criminales tantum cauſas & valde graves*; For great and waightie, *yea hainous offences* (ſaith the Counſell) *they ſhall be onelie excommunicate*. Tit. 3. 10. Concil. Aug. cap. 25.

They abuſe alſo egregiouſlie the writt *de excommunicato capiendo*; which ſhould runne onelie upon criminall cauſes, as *hereſie, denying to com at church, inconti-nencie, uſurie, ſimonie, perjurie, Idolatrie.* But for any of thoſe, they neither cite nor cenſure Gods people (becauſe they have no grounds) and therfore they are not liable to this writt. Yet what caſe Gods people are in, by reaſon of this unjuſt proceeding, it is not unknowne to your Honours.

To make up the full cup of affliction; by warrants and commitments from the *high commiſſion*, people be caſt into a blacke melancholike *Golgatha* or filthie priſon, erected in the midle of the Citie, *againſt the liberte of the ſame.* This is like the *Lions denne*, out of which verie few are delivered with their lives, except it be upon verie ill termes; witneſſe the yet *Crying blood of two honeſt men*, within or about theſe three yeares, and a third had his deadlie wound, beſides the death of others in the other priſons. Inſtance theſe two worthie and famous men, ſacrificed to the priſon of the gatehouſe, together with ſundry worthies of the Scottiſh natiō, whoſe blood by their means was dryed up, and drayned out in the priſon.

This cruell courſe is abſolutlie againſt his Majeſties laws, and the Priviledge of a ſubject: For the ſtatute for the Prelates impriſoning and lawleſſe oath, tooke place in the height of Poperie, as hath been ſhewed in the time of Henrie the 4. whereto the commons (as it is witneſſed) never conſented.

For

For the further discovery of the evill of the Prelats prisons, and their imprisoning, give us leave to commend to your view from the learned, the unhappie (yea hellish) beginning of it, when the *Mysterie of Iniquitie* was drawen to a head, then began the scarlet whore to put out the black flag of imprisonment against the people of God, that would not receive the *Mark* of the *Beast*; witnesse the collections of the learned. *Eugenius primus post vacationem Romanæ sedis, &c. Eugenius the* 1. *after the vacancie of the Sea of Rome, for the space of* 4. *monthes, was made Pope, who not regarding Ecclesiasticall affairs, or the furtherance of the Gospell, gave in charge about the yeare of our Lord* 656. *that Bishops should have their prisons bereaving* (say they) *the Magistrate of the Sword, not for the punishing of Idolaters, Adulterers, &c. of which there were great aboundance, but to punish and pine Hereticks* (as they called them) *who would not heare and adore the throne of the Beast.* Catolog. test. verit. Page 656.

Gregorie the first (saith the Author) *hath left a written testimonie, what the judgment of the ancient Canons is, of such Bishops as will have men to fear them for their prisons, their fatherhood should know* (saith he) *that they should be Pastores non-percussores, feeders not strikers,* nova predicatio quæ verberibus exigit fidem. *It is a new kinde of teaching, to make men beleeve with blowes: but Eugenius & his Successours* (saith the Author) *scorned and contemned this divinitie.*

Have not our Prelats cunned their Fathers lecture prettie well? Yes sure, for who feel the smart of their prisons? not the Idolater or vile person, yea not the professed Athist, the canker fretting Arminian, or state-betray

berraying Ieſuite, for with all of theſe they are haile fellow well mette; But the *grand tranſgreſſours* the puritans ſhall be ſure of the veryeſt dog-hole in all the Biſhops denne, though the Ieſuites had wont to haue the rougher words. with theſe their priſons they ſo terrifie Gods people, that they often ſay, & ſweare, and doe they know not what. Theſe are their *Herculean* arguments wherewith they conclude all in *Bocardo*, that dare deny the dung of their *Augean ſtable* to be good gould for the altar of God: but the law is cleare, we neede not informe your Honours that none ſhould be impriſoned, *niſi per legale judicium parium, aut per legem terræ.* That is, *Vpon a juditious proceſſe, by a legall tryall, or by the law of the land.* Neither doth that act, from whence they would ground their commiſſion, giue any power, but rather a reſtraint to their impriſoning and fyneing, for if it did, it ſhould croſſe the law of the land: yea the power of the Commiſſion, ſo expounded, croſſeth the ſtatute itſelfe, as by judicious lawyers hath been learnedly obſerved. Beſides, there is a ſtatute flatly againſt it.

2. Henr. 4. Cap. 15. Fox.

Magna Cart. c. 29. Edw. 4. c. 2 Edw. 3. c. 3.

Filz. nature. Br. p. 51. 52 Edw. 3. 15. Cap. 6.

Further if they had ſuch power, to what uſe ſerveth that writte *de Excommunicato-capiendo?* So that it is more than evident, their fyning and impriſoning, are altogether againſt the lawes of the land, the tenour of the power by which they hold, and the courſe of their owne proceedings.

4. They ſin highly againſt the Nobility & gentrie, for beſides their ſining againſt their ſoules, in keeping out a powerfull miniſtrie, they intrude vpon ſecular offices due to the nobility and gentry, and that againſt the law of God, the nature of callings, the Cannon law, and the law of nations.

Hubert was *Archb. of Cant. Lord Chancellour of Eng.* and Lord cheife juſtice all at once. Inſtances there be too manie, and that of our owne times; contrarie to the Act of the Counſell at Oxford, holden by Steven Langton; *ne clerici juriſdictiones exerceant ſeculares*, that is: *no Clergie men ſhould exerciſe anie temporall function.*

Math. Pariſienſis maketh mention of the Popes injunction here in England, to take the great ſeale from a Biſhop, being Lord-keeper for the time.

It is obſerved by one, *that it never went well with that State, where the Clergie hath borne Temporall Offices, or where they are Counſellours of State.*

It is a diſgracefull affront to the Nobility, judges & gentry, as though they were not worthy or fitt for the places. The like may be ſaid of Miniſters, being Iuſtices of peace.

That this their temporall juriſdiction is oppoſite to the Law of God, it is manifeſt from theſe words: *The Kings of the gentiles exerciſe Lordſhip over them*, &c. *but ye ſhall not doe ſo.* Luke 22.25.26. Math.20.25. by the which places the Prelacy is ſo confounded, that they fall in with the *Rhemiſts*, by wrangling to wreſt the

meaning of the Spirit. The places (ſay the *Prelats* and *Rhemiſts*) forbid *Tyrannous Lordſhip and Government, but not a juſt and upright government.*

In which cavill your Honours may juſtly wonder that men will be ſo ſhameleſſe. For firſt we muſt conſider, that our Saviour anſwereth his Diſciples to *their queſtion*, according to their *deſire*. Now could they be ſo impudent, as to deſire to play the *Tyrants*? No ſure. It is *Tyranny* ſo to expound the place. But their deſire was of a lawfull preheminence *in idoneo ſubjecto*, in a ſubject capable of it, and tells them plainly, they muſt have no ſuch Office.

It is moſt true (as it is noted) that he barreth in his anſwer, all *ambitious Prelacy*, being the greateſt tyranny: which the Diſciples deſired not, but further he denyes to them all temporall preheminence *lawfull* in it *ſelfe*, but not for *them*, as he cleareth by the inſtance of the Dominion of wordly rulers; and the more to diſwade them from it, he preſſeth his owne example, Luke 22. 27. And thus he anſwers the queſtion. All Orthodox expoſitors both ancient and moderne accord in this trueth.

Indicitur miniſtratio, interdicitur dominatio: Bernard. de Conſid. Lib. 2. The Miniſtry commanded, but Dominion forbidden.

We ſhould be free (ſaith Hierome) *from ſecular affaires*, that we may pleaſe Chriſt, *It is not for a miniſter* (ſaith Ambroſe) *to have two Offices. Father Latimer aſketh the Prelats, if it were their offices to be Courting it*, Sermon 5. to Edw. 6. In 1. Cor. 6. 4. *Non utrumq; gladium Petro*, ſaith

saith Beza, *he gave not both the swords to Peter or any other Apostle*, In annot. 1. Cor. 6. Bellarmine the Cardinall is expresly for this trueth, commenting on our Saviours words Luke 12. 14. *Who made me a judge*, &c. *Admonet Episcopum ut nec iudex litium, nec arbiter facultatum sit*, he warneth a Bishop, neyther to be judge in terrene controversies, nor a determiner of mens right, *de Pontifi. Lib. 5. Cap. 10.*

To the same effect, upon the same place, *Franciscus Turrianus* speaketh prettily and pithily: *Quid dicturi sunt Episcopi ad illud Christi, quis constituit me judicem?* &c. *When Bishops take secular power upon them, what will they answer to that of Christ, who made me a judge or devider amongst you.* In doing so saith he: *Seipsos ex summis minimos faciunt, they make themselves to become the least.* Not unlike to that of the Corinth: *sett them to Iudge, who are least esteemed in the Church*: Neither hence can it be collected as the Papist would force it, that the *Spiritualty* (as they call it) or the Ministery is in place above the Magistracie, but that onely the object of their calling is higher and therfore their taking upon them, a temporall judicature is an *abasing* of the Ministery.

Lib. 8. contra Apost. C. 46.

1 Cor. 6. 4

To the same purpose, the foresaid Author applyeth the Parable of the *Trees*, chooseing a King: *The trees went forth on a time to anoynt a King over them, and they said unto the Olive-tree: Raigne thou over us*, &c. *In Episcopos plane convenit. It hitteth the Bishops right*, (saith he) *for they leave the sweet inlightening, inlivening word, and betake themselves to raigne in the judgment Seats of secular affaires, and so they become not Olives, Fig-trees, and Vines,*

but very brables for why as the Apoſtle; *ſhould they leave*
Acts 6. 2. *the word to ſerve at Tables, and if* (as the Spirit ſpeaketh) *no man that warreth intangleth himſelf with the affaires of this life, that he may pleaſe him, who hath choſen*
2 Tim. 2. 4. *him to be a Souldier*: *Ergo Epiſcopi qui lites, ſive res ſeculares*, &c. *A Biſhop therfore that taketh upon him the judgment of ſecular things, ſheweth plainly that he warreth not for God, and ſo he cannot pleaſe him.*

The Canon Law condemnes expreſly χοσμίκας φροντίδας. *Secular cares* in the Miniſters. For this trueth alſo Counſells are current, *ne officiũ habeant*, &c. Let not any Miniſters have the office of a ſecular governour, Conſil. Tollet.

As for the laws of nations: as the callings are of a diſtinct *nature*, ſo all nations have ordinarily had a care to keepe them diſtinct.

Fabius Maximus is commended for oppoſing the chooſing of *Æmilius Regulus* to be Conſull, becauſe he was a *Quirinall Prieſt*. But it is objected that good
Bifi pij: non pie fecerunt de Pontif. Lib. 5. c. 4. note. 12. 13 Princes doe put that dignity upon them. *Iunius* anſwereth: *Though they were good, they did not well.*

Secondly, the greateſt Monarch cannot put things together that God hath diſtinguiſhed.

3. As good Princes out of good affection, without judgment (as the foreſaid judicious man obſerves) put this authoritie upon them; ſo other good Princes for the *Tyranny pride and oppreſſion*, that thereupon enſued
Niceph. Lib. 14. cap. 39. tooke it quite away from them; upon the evill ground

and

and sinfull effects of civill jurisdiction in the Prelacy.

Petrus Ferrarieneis is bould to call the misplacers of this power *Stultos Cæsares*, Fooliſh Emperours. Catalog. test. verit. Page 856.

2. Some may further object the antiquity of this mixed government, or third State, as they call it. For answer. 1. Custome aggravates sinne. 2. This temporall dignitie of theirs from our Kings to be *Barons*, and to have place in Parliament, &c. is as the learned witnesseth, not much above 400. *yeares* standing. Willett. Synop. contr. 5. Pag. 242.

The author of the abstract, is of that mind that Henry the 2. was the first that putt this dignity upon the Prelats, to sit in Parliament, and the starr Chamber, taking his ground from Math. Paris. *Sicut cæteri Barones debent interesse*, &c. *Bishops and Archbishops as they have their possessions, so shall they have their Baronnyes from the King, and sitt in Courts of judgment, as other Barons, till it come to matter of life or member.* There is no recitall here of former graunts, as apparantly there would have beene, if there had beene any such. Page 216. Edit. Tigur. anno 1589. Page 97.

A certaine writer of the Ecclesiasticall History shews sundry instances of Parliamentary Laws without either presence or consent of the Prelats. Yea King Edward the first, as we have shewed, *Excluso clero*, as one saith (thrusting out the Prelats) enacted laws with his *Barons & Commons.* Pag. 1673. Et sequent.

In the Raigne of *Philip de Vallois*, the French King, it was enacted, *that no Priest or Ecclesiasticall person should be deputed to assist at the Parliament, or where the affaires of State should be determined or treated.*

The reason is penned also. Because they should wait upon their *Spirituall functions*. By all this (wherein we could have been much larger) your Honours may consider what wrōg this *Amphibian brood* doth to the Office of the *Ministry*, what indignity to your selves, what hurt to the *Church, King*, & *State*.

Tindall in his treatise of obedience, of a Christian man, p. 152.

The words of a glorious martyr, are like to be too truly verifyed of us: *Woe to that Kingdome where they are either of the Counsell or of the Parliament.* Yea their counsell saith he, *is as profitable to King or State, as the Fox to the Geese, or the Wolves to the Sheep.*

2. Further, they possesse too much of that whereof the Nobility hath too little; For nobility without meanes, is as *Colours without armes*, for which cause Henry the 5. determined in Parliament to have taken some part of the Prelats meanes, and given to the nobility.

But cunning *Arundell* found a tricke to turne him off, setting his martiall spirits upon the warrs of *France*; whereunto the Clergie contributed very largly, to keepe their *coates undivided*.

To draw to an end of ripping up this endlesse sinning, they sin more particularly against their *Officers* and Instruments, by whom they are served and upholden; as *Chancellours, Archdeacons, Officials, Church-wardens*, & *Parish-Clerks*; of all those, or of any one of them, is there any ground from Gods word, or institution from Christ? yea are they not all the *Chips* of that

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ould block *Antichrist*? Were it not a saucie part for any subject whomsoever, to thrust out the Officers of the Kings house, or State, established by the anciēt laws of the land, without cōsulting with the King, or without any order from him? Yes sure, for common sence would condemne it; how much more impudent bouldnesse is it, to thrust out the Officers of Gods house, appointed expresly in his word, and to foyst in such as serve for nothing, but to maintaine the Kingdome of Antichrist, and to bring sinne and Iudgment upon a nation?

For further clearing of the evill condition of their Offices, give us leave to present you with a short view of the particulars.

1. For *Chancellours*, *Archdeacons*, & *Officials*, let us speake to them under the name of *Officialls*; For they are all subordinate in evill offices to the Prelats: If the *Officials* place and case be naught, so must the superiour places and cases of such be, to whom, and which, they are deputed: now for the wofull condition of *Officials*, let them heare what *Petrus Blecenses*, a learned and devout man, (about the yeare 1150.) speaketh. In an Epistle to a certain *Officiall*, whom he desired to pull (as a *brand out of the fire.*) He writeth thus: *Exeas Babilon, & vr Chaldeorum*; Get thee out (saith he) out of Babilon, or Vr of the Chaldeans, meaning his place. *Ministerium enim est damnatissima villicationis*; It is an Office (saith he) of a most damnable stewardship. *Verbum non est a nomine* officii, *sed a* verbo *officio*; The word

word (saith he) is not from the *nown Officium*, or a place of some usefull charge, but from *Officio* to *hurt* or *offend*. And hence he maketh such verses as the time would afford, yea they may well serve; for the place is worse then the verses.

Nam genus est hominum quod dicitur offici-perda
Officio est verbum crudele nimis, & acerbum
Dictio plena malis, hinc dicitur officialis.

A kinde of *Inofficious* men there be,
Derived from a sharp and cruell stem
Officio to hurt, so hence we see.
The word *Official* is a wicked name.

Vice Episcopi oves tondet, emungit & excoriat, sic Episcopi longa manubona aliena dirimunt, &c. *Dissimulant peccata; Ergo relinque officiale officium Ministerium damnationis.*

Being *Vice-Bishops* (sayth he) they sheer and squeez, yea and pull the skin off the people. Give over therefore that *Officiall office*, being a service rejected of God. Yea lett all Bishops, Archdeacons and Officials heare what *Iohannes Sarisburiensis* (of the same time) saith of them, and their places: *Peccata populi commedunt & vestiuntur*. They eate & are cloathed with the sins of the people.

In Policrato suo Lib. 5. cap. 16.

As for Chancellours they are the after-birth of the *Prelats Lordship*, wherein they have overtopt all other Earls and Barons, for none but Kings, Princes and Universities have their Chancellours.

Further for Churchwardens, they sinne most against them, and cause them to sinne most of any of the people

people, they make them the instrumẽts of much sin. If they be wicked men thẽ it is their meat & drinke, to insnare a faithfull Minister, & to afflict Gods people; but if they be good men, they must either shift their dwellings, to shun that unlawfull and harmefull office to the undoing (it may be) of their calling and family; or they must ly in prison; or which is worst of all, undergo the office with a *reluctancie in conscience*, being inslaved to Antichristian governours (howsoever they do no more hurt to Gods people.) We speake what we know; some of Gods people have felt heavie pangs of conscience for it upon their deathbeds. If the calling were of God, good men would hould it (being lawfully called) rather an honour, then a burthen to their conscience, *nam res bona neminem bonum scandalizat*, a good thing gives offence to no good men, but by the office they become in very deed the *Counterfaits* of Gods Officers, and the *Popes promoters*. They sweare and doe, they know not what, yea they infringe the laws of the Land, being made instruments to afflict Gods people: By serving of forraigne jurisdiction, they sin against the Kings Majesty. All these be more then manifest by their serving of the sinfull courses of the Prelacy, in all which they are instruments and accessoryes.

The greatnesse of their sin will appeare by a view of the particulars wherein they serve, being directly against the same laws, which the Prelats transgresse.

Moreover, they sinne against the Parish Clerks, who are the right eye of their *spitefull Courts*, for their office what are they? (be it with reverence spokẽ) a very crew

of *Holy water-diſhclouts.* There be (no doubt) honeſt men amongſt them, and the more pittie they ſhould ſerve ſinne, but for the greater part, they are *thorns in the eyes & prickes in the ſides* of Gods Miniſters & good people: theſe be the *Knights of the Croſſe*, the *keepers of the Popes Wardrobe*, the *Lords of Miſrule*, and in a word, the *great Maiſters of the Revells*, as for Purſuivants and Summoners, they make them nothing, but the *ſervants of ſinne*.

Theſe Prelats ſinne alſo againſt all the *wicked* of the Land, of whoſe wickedneſſe and profaneſſe they are the very *Tent & Tabernacle*, and by oppoſing all good meanes, they ſtrengthen the hands of the *wicked*.

Laſtly, they ſinne againſt themſelves, their owne ſoules & conſciences eſpecially.

Firſt, for wordly pompe and wealth, they enter upon an unlawfull call.

2. They cauſe others to ſinne.

3. They bring the blood of many good men, and their families upon their heads.

4. They hazard (if not looſe) all comfort in time of their greateſt neede, when they come to give up their accompts?

Some dying like *Naball* (their hearts being dead, before they are dead.) Some never caſting about for any comfort; Some crying out, they have made a *bad exchange*.

One

One in terror of conſcience told his wife, that he would not endure one of theſe pangs (which he had ſuffred for that wofull calling) for a world; And therfore charged her, not to reſerve any thing of the revenue of the Biſhoppricke, but to give it to the Poore. For if ſhe put any of it into her ſtocke, it would bring a curſe upon it, and conſume it.

We could further relate what horrible plights they have putt good men into, upon their death-beds, by forcing them to conforme, crying out that to ſave their means in their ſervice, they had *tipt* their tōgus, or *bitt* Gods people, for which they ſmarted. Others with in few dayes after their ſubſcription, upon more ſerious conference with their owne conſciences, diſcovering their errour have languiſhed to the death. Humble ſupplicat. P. 41. Yea *we doubt not* (ſaith the ſame Author) *that when it ſhall pleaſe the Lord to Honour his Churches with the free libertie of his ordinances, that the ſubſcribers and conformers will then cry out with the Biſhops of* Aſia: *Nos non noſtra voluntate ſed neceſſitate adacti ſubſt. ipſimus, non animo, ſed verbis tantum conſenſimus.* Euagr. hiſt. Lib. 3. c. 9. *We ſubſcribed not willingly, but upō cōſtraint, not with heart, but with hand,* thē that coyned diſtinctiō will not hold, *to ſubſcribe againſt the mind, but not againſt the conſcience.*

But ſo much may ſuffice to have ſaid of our ſinnes, whereof we have ſhewed at large, them to be the ſpeciall cauſe.

Now we come to our judgments, whereof we affirme alſo them to be the cauſe, according to that rule: *Whatſoever is the cauſe of a cauſe, is alſo the cauſe of the effect proceeding from that cauſe.*

Iudgments are either ſpirituall or temporall: ſpirituall, as departing of *Gods preſence*, and that *inſenſible*, we not *lamenting after him as we ſhould.*

2. *A breaking of the ſtaffe or power* of the meanes: for all the plenty we enjoy, yet *the right arme and right eye*, that is the convincing & controleing power of the *Viſion* is cutt off.

3. A decay of Graces.

4. A benummed, ſenceleſſe, and *groundleſſe ſecuritie* from the *Spirit of Slumber*, which is upon us.

5. Fearfull *Cowardiſe, and hardnes of heart*, ſo that we cannot mourne.

6. *Self-love* in every one *ſeeking his owne*, and *none that which is the Lord Ieſus Chriſts.*

7. A withdrawing of *the right hand of fellowſhip.*

And laſtly, a bold contempt of Gods Iudgments.

Whence are all theſe, but from the Prelats, keeping *Chriſt at the dore*? They abandon him, and will not ſuffer him to dwell with us. They vaſſall us ſo at their pleaſure, that God taketh no pleaſure in us. They will have what they will, and we muſt give God no more then they will.

The Miniſters are in bonds, and the word in bonds, there are none to cutt the cordes of their Tyranny, and to ſett Chriſt at liberty. How ſhould the men or meanes be powerfull among us? How ſhould we thrive in grace, when the *enimyes of grace* and *Gods glory* command us? How ſhould we be inlarged in our hearts, when they keepe us ſtreight in our bowells towards Chriſt? How ſhould we be ſtout in our owne cauſe, when we dare not be ſeene in Chriſts cauſe? And how

ſhould

should we love God, and one an other, when we hate not with a *perfect hatred* them that be his greateſt enemyes?

Many more great and fearfull ſpirituall judgments overflowing this Land, we might relate, if time would give us leave. As *puniſhing ſinne with ſinne*, which indeed is the greateſt puniſhment that ever God inflicted on his people. *Thine owne wickednes ſhall correct thee, and thy turning back ſhall reprove thee, know therefore and ſee, that it is an evill thing and bitter, that thou haſt forſaken the Lord*, and ſurely it muſt be ſo, becauſe this ſinne of the Hierarchie is the onely ſinne of the Land, *maintained by a Law*; whoſe authoritie is preſt upon people, who either without conſcience, or againſt conſcience imbrace it; And therefore juſt it is with God to puniſh this high and capitall ſinne, with other ſinns of a high nature. Ieremi. 2. 19

Now we come to *temporall judgments*, whereof (to our ſhame) we are more ſenſible then of the *ſpirituall*. And yet in very deed leſſe ſenſible, then we ſhould be. It is too true of us, *that evill men underſtand not judgmēt*. That is to ſay, in the *true nature of it*, in the ſting of it, and in the cauſes of it. The reaſon is well implyed in the ſame place, becauſe *we ſeeke not the Lord in it*. We attend not *what he ſpeaketh in judgment*, and what he would have us to doe by it. For if *we ſought the Lord*, (as it is there) *we ſhould underſtand*. But to paſſe the ſcoffers of Gods judgments, even we who profeſſe our ſelves to be more ſenſible, make a *deceiving ſence* our judge in this inquirie, if the ſmart be not on our ſelves immediatly, we underſtand not the judgmēt as we ought. Prov. 28. 5.

Wise *David* was of another mould: *All thy judg-*
2. Sam. 22. 23. *ments* (saith he) *were before me.*

It is an astonishment to thinke on our stupiditie, the Lord may cry to the *Heavens and Earth to heare*, for we will not *heare nor understand.*

The Earth *shaketh and trembleth.* The foundations of the Heavens move and shake above our heads, and all because of *the Wrath of the Lord.*

The very Heathen *Centurion*, and they that watched Christ, when they heard the *Crye*, and sawe the *Earthquake*, were terrified at the judgments of God, Math. 27.54.

Haba. 3. 16. The Prophet *Habakuck* telleth us, when *he heard the voyce* (namely of Gods judgments,) *Rottenes entred into his bones, and he trembled in himself, that he might be safe in the day of the Lord. The mightie God hath spoken, yea and roared to the eare, and discovered to the eye, all the judgments written in his booke.*

Yea all these have beene or are in some measure upon us. Iudgments on our *Persons, States, Names, Familyes, callings*, and what not?

Psal 11. 3. יסדות Are not the *Foundations* (as the Prophet speaketh) *cast downe?* where the word signifieth: *The grounds of Lawes, Ecclesiasticall or Temporall, of Counsell of Warre, of State government, of making and managing Warre defensive or offensive, of trading and trafficking.* In a word, *the foundations of all our frames & attempts*, (for all these the word carrieth) *are shaken in peeces at home and abroade.*

It is true *that this truth from the pulpitts and towers of State is dayly discovered.* But who in his place laboureth

as he

as he ſhould to underſtand it and avert it? Now who be the great *Enginieres* in undermyning of our *foundations*? Directly the Prelats, and our ſinnes wrought out of the *Saltpeeter* & *Sulphur* of theſe fyerie *mineralls*, are the mynes and gunpowder to blow us all up. No tongue of man can expreſſe what hurt that *blaſt* from the *Tower* would have done, if God in mercy had not prevented it. Yet the blowing up of all the Towers and Caſtles in the Land, could not ſo ſhake and ruine the foundations of Church and State, as they have done. For the former, how great and fearfull ſoever it were, could be be but an *evill of puniſhment*, but the later is both an evill of *ſinne* and *puniſhment*, and therefore muſt be more hurtfull. That had beene immediatly from his owne hand; but they have partly brought us, and are like further to bring us into the hands of Gods *Scorpion-ſcourges*: For if we have not Chriſt to raigne *over us, the rodd of his wrath muſt rule us.*

But breifely to the proofe of the Aſſertion, lett us take a ſhort ſurvey of our particular judgments. whence are the ſtrange *Conſuming ſickneſſes*, and bodily inhabilities to performe and hold out in ſervices? The *Atrophies*, or waxing leſſe of the members; The pineing away of our lives and ſpirits inſenſibly? But either from the keeping backe of the food of the *ſoule*, or from their mixing it with the *ſoule-killing* poyſon of their *owne precepts and Ceremonies*? *Lev.26.16*

Whence

Whence is the ſicknes of *the head* (of which we cry out ſo much: *Oh! my head! my head!*) but from the *malignant* and contagious ſpirits of the rotten and *naughty heart of the Prelacy*. And from the noyſome and corrupting vapours of ſuch *bad ſtomacks*, as overcharge the head?

2. Kings 4. 19.

How cometh the breath of our State to be *infected*, but by the tainting *breath of Antichriſt*? So that we cannot runne, yea nor walke with God freely, as we ought to doe?

How commeth the fruit of our bodyes to proue ſo evill? but from the Prelats vaſſalling of them (to our ſhame and ſinne be it ſpoken that are Parents) to the *Marke of the Beaſt, as Croſſe and confirmation*, &c againſt which the Lord threatned fearfull Iudgments in his Booke of the Revelation, Chap. 14. 9. 10. 11. which places we deſire might be well conſidered, and our proofe thence againſt the Croſſe: If the parents of *Moyſes* would rather expoſe the infant to the immediate providence of God (without any mediate meanes, able to preſerve life) and themſelves to the hazard of *Pharaohs* wrath, then to admitt or committ the leaſt ſinne, in committing their Child to the wrath of a *Tyrant* (which was to the Child but a temporall danger) what ſhould we not doe, rather then to expoſe our Children to a ſpirituall danger.

Further, if our Children proue Schollers, at the firſt entry to the Vniverſity, they muſt be *matriculated* with

with an *unlawfull oath*, and be nusled up in Popish practises, or no proceeding for them? Lev. 26. 16. Deut. 28. 33.

Why doe we sow, and the ennimies *reape*?

Why eate they what we *labour* for? but because that the Prelats make the Land to *labour* of sinne, and our labours in Gods service are so slight, so vaine, superstitious and fruitlesse to God, and so pleasing to the man of sinne, that it is just, our labours should be so fruitlesse to our selves, and so profitable to our enimies.

Why breaketh out the fearfull wrath of God and plaguye sores among us, but because of *Baal-Peor* his *ushering Ceremonies*, and our *gangreens* of Heteſies? all having life and breath from the *Prelacy*.

Why hath our earth beene as *Iron*, and the heavens *as brasse*, but from the *brasen* statutes, and brasen *Serpents* of the *Prelacy*?

Why have strange fires (as from unknowne causes) broke out, and consumed us? And waters overflowed us, but because of that *strange fire* in Gods worship among us, and the waters of *Nilus*, mixed with the pure *Wine* of Gods ordinances, let in, and kept in by the Popish profane crue that depend upon them?

Whence hath beene the groning of the brute and senceleſſe creatures amongst us, under murreings and wastings, but from our sinnes, arising from the *Beast*?

Why under aboundance of *fire* & *food*, is there such extreame death and want of the one, and no *proportionable price* upon the other? but becauſe the warming and *actuating* heat of Gods Ordinances (notwithſtanding of the plenty) is ſo weakned and quenched, and the *ſtaffe* of that bread ſo broken, or bruiſed by the Prelats, that we *eate* and are not *fed*, we have much *fire*, yet we are not *warmed*.

Why be our attempts againſt our enimies ſo fruitleſſe and ridiculous?

Why is our *peace*, our *warre*? & our *warre* our *ſhame*!

Why fall we, and flye we with ſuch high diſhonour before our Enimies?

Why are our formerlie feared *Seamen*, and *manly* Marchantes taken by the Dogges of *Dunkirke*, and uſed worſe then Dogges, (which to thinke on, we thinke our Engliſh hearts ſhould bleede with pittie and indignation,) even from our *Vaſſalage* at home, to theſe Enimies and adverſaries of Chriſt?

Pſ.109.6. Lam.5.8. Deut. 28. 43. Why is the curſe of *Iudas* made good upon us, namelie, *ſervants ſett over us*? *Sub dignitate Domini minus turpis eſt conditio ſervi.* It is the leſſe ſhame to be ſervant to a worthie Maſter?

Why are the *ſtrangers within us gott up above us* (as the ſpirit ſpeaketh) (namelie beſides others) a ſort of rude

rude, Barbarous, needlesse, and useleſſe ſouldiers (without Example in a free nation?) who commanded and devoured in mens howſes, as if all were their owne, abuſing their families, reviling themſelves, and now and then killing his Majeſties ſubjects. Is not this a fearfull and heavie Iudgment in a free State? and yet juſt it is with God, becauſe we will not have *Chriſt to raigne over us*, but we are content to march under Antichriſtian leaders, who *have quartered our Colours with the Colours of Rome*: The Lord therefore plagueth us with a ſort of Romiſh Ieſuited Iriſh bratts, whoſe inſolent outrages, together with the helliſh roaring carryage of thoſe of our owne nation was the *very finger of God.*

Why are we become the taile of contempt, and *ſcorne of nations*, where we were once the *head of Honour*, & *glorie of the nations*, but becauſe the *taile of the Dragon* hath laid us ſo lowe?

Laſtlie, to finiſh the point: why doth the *Lords ſoule ſo loath us*, that he will not *ſmell* the *ſmell* of our ſervices ordinarie or extraordinarie, but becauſe we burne *incenſe* to him of the Prelats making, which is an *abomination*: as a *linſie woolſie* garment was not to be uſed, nor plowing with *an Oxe, and an Aſſe*, ſo the Lord cannot endure a mixture in his ſervice. Lev. 26. 30. 31.

But ſome will object, the Prelacie did beare ſway, when none of theſe plagues or judgments overwhelmed us, but we had peace and plentie at home with

ſucceſſe and triumph abroad. For anſwer:

1. By way of conceſſion, the verie ſame objection in effect maketh that Godleſſe people to *Paul* in the Epiſtle to the *Romans*. For Pauls anſwer implieth by *anticipation*, or prevention ſo much, as if they ſhould ſay thus: *We have proſpered, and doe proſper. What tell you us of ſinne, or of Iudgment deſpiſeſt thou* (ſaith Paul) *the riches of his goodnes, not knowing that the goodnes of God leadeth to repentance*. As if he ſhould ſay, it is true, *the bountie of God in all outward bleſſings, his patience* in bearing with your ſinne, his *longanimitie* in defferring to puniſh, is exceeding large and wonderfull; For, by three emphaticall words the Apoſtle expreſſeth this conceſſion.

Cap. 2. 4.

χρηστότης ἀνοχὴ μακροθυμία.

But is this the beſt uſe you make of it? ſhould it not rather worke remorſe in you?

To applie this, *though we practiſed & proſpered, as was ſaid of Antachus*, yet doth it argue that God is not diſpleaſed with us in this particular? No; No more then the Iewes proſpering when they baked Cakes *to the Queene of Heaven*.

Dan. 11. 36

Ier. 44. 17.

2. That old proverbe is verified in them, *nemo repente fit malus*, nothing evill of it ſelfe comes to be monſtrous evill but by degrees, ſo it is with them, Sathan at the firſt, laying of the foundation of his Antichriſtian Kingdome, began to creepe in by bare Antichriſtian titles of ſuperioritie, the evill whereof, nor the enſuing miſcheife, good men did not obſerve, yea

Sathan

Sathan watched a long time for his opportunitie of ſetting on of this *Hydraes head*; For till the time of Pope Silveſter, about the yeare 320. Rome it ſelf was without any Lordſhip at all, upon which Lordſhip followed that blaſphemous Arianiſme, which afterward made all the Church of God to *groane under it*: with thoſe Antichriſtian titles were joyned wordlie promotions, which with the ſwelling pride of ſuperiotie, brought the Hierarchie to a full height, not onlie in Romes Dominions, but alſo here in Britannie, of which that foreſaid Monke *Auſtine* was the firſt beginner.

This miſterie of iniquitie that the Apoſtle ſpeakes off, had its beginning in *Diotrephes*, called by the Spirit *φιλοπρωτεύων, a love of primacie*, in whoſe perſon (ſaith *Beza*) the Apoſtle condemns *avarice & ambitious ſuperioritie*, the verie worſt *plagues* of the Miniſterie, this ſprung up in *L. Biſhops & Archbiſhops* and Patriarks, till that Monſter the Pope was fully formed, who as he had his riſe from thoſe wicked Offices; ſo ſtill he is upheld by them, and maintained in his Kingdome of darkeneſſe. *2 Theſ. 2. 7* *3. Ioh. 9.* *Avaritiam & ambitionem, &c.*

As for Cardinals, they are but a new invented toy after Romes quite departure from Chriſt, maintaining rather the pompe of Antichriſt then his power; the Pope and Prelacie could not build *Rome on the firſt day*, but everie one tooke his turne, as appeares in *Gregorie* 1. and his Predeceſſours.

But Rome by his Succeſſours being made a *Babilon*, and receptacle of *Devills*, made the *Hierarchie* their ſervants, more vile and cruell, (if it were poſſible) then their Maſters, witneſſe their related practiſes in this nation.

Now to apply this to the anſwer of the queſtion. At the beginning of Reformation, our Biſhops did not ſee the evill of the things. Manie of them were painfull in labours, rich in works of mercie, and in the end ſome of theſe ſealed their Repentance with their blood: yea further in the beginning, the Lord was content to beare with ſome beginnings of Reformation. In *Queene Elizabeths* time; howſoever they beat the ſervants of *Chriſt*, and interrupted the courſe of the Goſpell by the Antichriſtian power, yet her Majeſtie and the State would not beare, that they ſhould be ſticklinge with the State; that by *packing with Ieſuits and Papiſts*, they ſhould countenance and maintaine either *old or new Poperie*; that they ſhould affront the *Nobilitie*; and leaſt of all, that ever they ſhould ſee the *grand Idoll* of their *Maſe* eſtabliſhed: But upon everie Information made, *ſhe* curbed their tyrannie, and rebuked their *vileneſſe*; Alſo ſome well effected Stateſ-men of the Nobilitie & others, were now and then *knocking* them over the *ſhinnes*, ſo that they could not exerciſe the full power of their head, but (as a learned man propheſied) ſo ſoone as the Queene was removed by death, wickeder men, more infected with Poperie, would creep into their places, who being more livelie members of the head then the former, would deſire and indeauour more powerfully to be joyned to the head,

either

either by bringing the Church, over which they tyranniſe, frō the obedience of Chriſt, to the tyrannie of Antichriſt; or by murthering and pining to death, ſuch as would not yeald to their *Slaviſh Ordinances*; the trueth of this predication ſpeakes in their practiſes againſt the trueth, and true Profeſſours; even juſt as they did in the time of K. Edward and Q. Mary, ſo now theſe looke for their time, that if Idolatrie, come to be more publick, they would adhere to their head, and bring both the *Kings Crowne*, & the *Crowne of Chriſt* in ſubjection to the Popes *Miter*; ſo that whoſoever were King (the Lord preſerve our King) he ſhould be but Vice-roy, as it were to our *Ieſuited Prelates*.

The reaſon is, the members will never hould themſelves fully inlivened and activated, till they be joyned to their *head*, nor their functions well diſcharged till they have done the very ſervice, whereunto by their head they are appointed.

If it be objected, that ſome of them be quiet harmleſſe men: give them *eaſe* & *bellie-timber*, and they will doe no hurt; yea ſome of them be of the better ſide, and ſtand with the State, and for the Priviledge of the ſubject, yea ſome of them ſuffer, as it is thought for the State.

To the firſt of theſe, let *Iohannes Sariſburienſis* anſwer: *Nocent ſæpius, & in eo dæmones imitantur quod tunc prodeſſe putantur cum nocere deſiſtunt*, they hurt for the moſt part, but in this they gain the commendation of devills; they are thought to doe good when they ceaſe to do evill. In Polycrat. Lib. C. 24.

Simia

Simia ſemper erit ſimia, a Monkey will ever be a Monkey. Noyſome Beaſts, cruell men, and Offices of enmitie to the offices of Chriſt, upon every occaſion they are readie to expreſſe their diſpoſition, though it be not alwayes *in actu exercito*, in the actuall extent.

For the ſecond, you know that maxime, *aliud eſt eſſe & aliud apparere*; It is one thing to ſeem, and another thing to be. If *Sanballat* & *Tobiah* put in for *building of the Wall*, they will *daub* with intempered morter, and it will prove a rotten peece of work: it were farre better (as Nehemias ſaith) that they ſhould *have no portion in the buſineſſe*, they who can not endure the walls of Sion to be built up (but are as many wayes oppoſite as ever Tobiah & Sanballat were to the reedifying of Ieruſalem,) ſhall never do good to the walls of the commō wealth: they who can not ſuffer Chriſt to have his *right*, will never help the ſubjects to their *right*.

As for the ſuffering of ſome (as it may be thought) *for chooſing the better part*, may it not rather be, becauſe ſome would give more for the *place*, or becauſe they might be more ſerviceable in the place in ſome Popiſh or Arminian Policie?

Non ſanis ſemper inter ſe convenit urſis, though Samſons Foxes be tyed *taile to taile*, yet they joyntly *ſett on fire, and burne up the barly field*.

We ſpeak not thus, as though we envyed or would extenuate any good that might be in any of them (for

we

we heartily wish, that they were both freinds to Christ and to the state indeed,) but we intimate the trueth of that sacred position: *a man cannot gather grapes of thorns, and Figs of Thistles*, of *Thorns* & *Thistles* indeed they might prove *Cedars* & *Palmes*, if they were transplanted, but so long as they remain in that *cursed feild*, as a reverend man said well: the best proves but a *bramble*. In our later and worser times we see few or none but *brambles* planted in that feild. If there be *a man* of *mischeife*, a *mad railer* on the *State*, a maintainer of *Poperie*, and *Arminianisme* with some new *frontisspice*, affronting by his insolent cariage the great *tribunall* of of the Kingdome; this man shall be a *Lord Bishop*, and good enough too, for it is matter of lamentation, (howsoever many thinke otherwise,) that a *good man* should be spoyled by the place.

Henrie the 8. most admired the life of that subject, who never was *so low* as to be a *Constable*, nor never so high as to be a *Iustice of peace*, so we may say that he is the happiest *Church-man*, *cæteris paribus*, that never was so low, as to be a *Parish-Clerk*, nor came never so high as to be a *Lord Bish p.*

It is just with God that *evill men* should dwell in the *Palaces of Babell*, partly that they may the more bewray their enmitie against the Kingdome of Christ; & partly that men may see, and hate the evill of their places; For when they see plainly nothing but thorns and thistles to grow in the ground, they will proclaime it openly *to be a cursed ground*.

Let us not then deceave our ſelves with that Popiſh and Foppiſh argument of thriving, but let us rather be *humbled* for ſo long deſpiſing of his mercie: *nam tarditatem judicij gravitate ſupplicij compenſat*, he payeth home for all together when he puniſheth.

Laſtlie, the more perſpicuous diſcoverie of a ſinne, joyned with a *longe continuance* of the ſame, bringeth the more heavier and fearfull judgments in the end.

And ſo much for this point, wherein we have not taken all this paines (preſuming of your Honours patience) to charge all ſinne and judgment upon the Prelates, to diſcharge our ſelves, *as guiltleſſe*, but ingenuouſly we charge our ſelves not onelie with our owne ſinnes, but to be alſo acceſſarie to theirs, in obeying of them.

We acknowledge that God hath a ſpeciall *Contro-*
Hoſ.4.2. *verſie* with his people, (which if it were taken up, he mould quicklie *diſpatch his Enimies.*) But our point was to prove our ſinnes and judgments to have their *riſe* from the *Hierarchie*, and them to be the *Capitall ſinne*: ſo in ſome meaſure we hope we have done: As for judgments threatened a litle of them, in handling the next point.

9. *Poſition*

9. Position proved.

IF *the Hierarchie be not remo ed, and the Scepter of Christs Kingdome, namelie his owne Discipline, advanced to this place, there can be no healing of our sore, &c.*

If there were no more to prove this, but the former point well proved, it were enough; For if their *calling* & *Standing* be the cause of all the evill of our sinne & judgment (as hath been proved) then no removall of them, no removall of sinne and judgment, but rather an increase of both. For it is the maine *Nationall sinne* that keepeth up and maintaineth the controversie with God, and if that ceasse not, God cannot in Iustice ceasse from *punishing*, till he have made an end.

The point then is made good from the former Position, which still must be our *medium* or meane, for the proofe of this. Your Honours may be verie acute and sedulous in *taking up* & *redressing* of state *greivances*, in repayring *wronges*, in censuring *misdemeanours*, in preventing the plotts of the *Enimies*, in searching out, and *punishing* our domesticke *underminers*, in providing forces against the *Enimie*, for our selves and our *Allies*, in taking course with the *mothes hornetts* & *Caterpillars* of the state.

All these are *to be done*, but the former is not *to be left undone*, For if all our owne *greivances* could be remedied, and that which is Gods greatest greivance should not be done away, what good should be gott by

it? but making a way to a heavier judgment.

For so God might go back to fetch a greater blowe.

It is houlden dangerous of some Physitians to give Physick when the Sunne is in any ruminant or *horned signe*, as they call it, instance *Aries* or *Taurus*: howsoever all the *State-medicines* can doe no good, so lõg as the state movs in the *horned signe of the Hierarchy*: And the reason is, because the humor being *moved* & not *removed* rageth more fiercelie. As God hath not blest any Parliamentary indeavours, because as we take it (under correction) they went not this way to worke, so it is likelie, he will not be with you now, if you go not this way to worke; For God is more tender of his owne *Honour* then of all the States and Churches in the World. *Yea he will abhorre* (as he saith) *his owne ex-*
Amos. 6.8. *cellencie, and hate his Palaces, if the thing displeasing to his Majestie be not removed.*

If you strike not at this roote, (give us leave right Honourable to speake freely in Gods cause;) The Lord may answer your desires of peace, and indeavours of reformation, as *Iehu* answered *Ioram*, asking him, if he came in peace, *what peace* (saith he) *so long as the whore-*
2. Kings 9. 22. *domes of thy Mother Iesabel, and her witchcrafts be so manie?*

So what peace can we looke for, so long as the Sonnes of the *woman Iesabel remaine*; Their Mothers name, they *nature* indeed, for they are the *woe to the howse*, (as the word is commonly taken.) Or after a more proper signification, they are the *Scatterers* of

Gods

Gods people: it may well be said of that Ambitious brood, as *Euripides* said of the lying, and vain-glorious Astrologians of his time, τὸ μαντικὸν πᾶν φιλοτιμὸν κακὸν, all that kinde is an Ambitious evill of vain-glory. Traged. Iphigen.

It is true, that with the most, namely, Atheists, Papists, Arminians, openlie prophane, Ignorants, and Protestants at large, this trueth will hardly finde acceptance, *yea if grace, mercie, and peace*, and all should forsake us, they will not beleeve it, because they are Enimies to Christ and his Kingdome, but all men of inlightened Iudgment, and impartiall affection, both see this trueth, and feare, foreseeing the sequell.

It is further true; that if all the Ministers in England would averre the trueth of this, the Prelatts would thrust downe everie man from their places, and doe them a worse turne if they could, because their Kingdome lyes upon it.

Bishop Cooper maketh the abolishing of Lord Bishops the very overthrowe of the Church. It is true indeed of the Romish Church: *But shall the lye of wretched man make the trueth of God of none effect* (God forbid)? M. C. adm. pag. 28. 29.

We know (right noble Senatours) that you beleeve this *Hierarchie* to be the roote of all our evill, then it will neceſſarie follow that it muſt be rooted out, or it will roote us out.

It is remarkeable what God ſpake by the mouth of
» that Honourable *Protomartyr* Mr. Rogers, that when
» the Goſpell ſhould be reeſtabliſhed in *England*, if the
» Kingdome of Antichriſt were not utterlie *caſhiered*, &
» *totall reformation* made in Gods worſhip, that our per-
» ſecutions ſhould be *greater*, and our triall hotter, then
» in the dayes when he and others ſuffered; he ſpake to this effect, and ſo it is like to fall out, except God prevent it; For if we remove not the *Canaanits*: It is juſt with God, that the *Canaanits* ſhould remove us; That thrice noble *Eſſex*, who died in Ireland, on his deathbed foreſaw, and proclaimed a fearfull *Woe to England, becauſe they turned all their Religion into Policie.*

It is too true, for this hath beene and is the *Maſter peece* of our wordly *Wiſdome*, as appeareth by our *Acts*: to make Policie *ride Religion*, and to make *Religion ſerve Policie on foote.*

But this is juſt to ſett the *aſſe upon Chriſt*, and not *Chriſt upon the aſſe.*

That Counſell of *Daniel* to *Nabuchadnezer* may well
Dan 4. 27. צדקה here be applied: *Breake of thy ſinne with righteouſnes.* For the words are ſo in the originall, where we muſt underſtand eſpecially, *his boſome ſinnes, pride, tyrannie,* and *oppreſſion*, ſo this is the *Kinglie ſinne*, which muſt be broken of, or elſe no peace to be obtained.

If *Iacob* go up to *Bethell*, to build an *Altar for Gods worship*, if he will be free *from the feare of his Enimies*, he will first remove all the *Idolls* out of his howse. Gen. 35.

So will *Iosua* have the people doe, for he telleth them plainlie, they could not serve that *Iealous God*, nor prosper in any thing, except they *put away their Idolls*. Israel was in a wofull case through subjection to the *Philistines*, and want of Gods presence in the *Arke* of his ordinances.

In this case it is said, they *lamented after the Lord*; But Samuel told them, that would not *serve their turne*, except they put not onelie away their *Idolls*, but also *Ashtaroth*, their *beloved Idoll*. 1. Sam. 7. 1. Sam 7. 23.

Where by the way, it is to be wondred, that this people, given by God into the hands of the *Philistins*, should have the Enimies, *Speciall Idoll* for their *Minion Idoll*.

Now that it was the *Philistins speciall Idoll*, it is cleare, 1. Sam. 30. 10. Where it is said, they put *Sauls armour in the howse of Ashteroth*. What is to be said in this case? except the Lord *smite the hearte, no affliction giveth understanding*.

But to compare our selvs with them, is it no matter of wonder in us, who have layen so *long* under *Romes slaverie* (in whose blood she *hath gone so deepe*, who like the red Dragon standeth yet gaping under great hopes to devoure the distressed man-child *the glorious Gospell*, who meaneth rather to massacre us, then to be at any more cost with burning *of us*) Revel. 12. 5

Is it no wonder we say, that we should retaine their *Idolls*, and *Masters of their Ceremonies*? Let us then

then *both for ſhame and feare*, put away this *Aſhteroth* of the *Hierarchie*; It may very well be called *Aſhteroth Carnaim*, a two horned Idoll, puſhing both the *Church* & *Common-wealth*.

What King or State found ever any good ſucceſſe, by toyling themſelves with reforming of the Popes impiety and tyranny, till they made utter extirpation of his Idolatrie, and unlawfull authoritie? So no reformation of the evills of the *Prelacie*, but by a *totall* or abſolute *removall* of their unlawfull authoritie; As we have great cauſe with Iſraell, to lament after the Lord *(for his glorie is daſeled,)* and we deſire to doe it heartilie. So this Idoll of the Hierarchy muſt be done away, or no diſcomfiting of the *Philiſtins*.

The Lord of Hoſtes, ſince your laſt meeting, hath made that great *Goliah* to fall unexpectedly: And ſurely we may ſay (with reverence reſerved to the Phraſe) *it is wonderfull in our eyes*; As the Sea is called *Mors omnium undarum*, ſo he was the death of all our ſprings: He was the *Gamahu* (as *Paracelſians* call it) in whom, & from whome, *all our malignant ſtarrs have their ſtrength and motion*. He was our *Shebna* that the Spirit ſpeaketh off; who was not onely Treaſurer and Steward of the howſe, to take *in all*, and *diſpoſe* of all, but he was the great *Pandora*: all Offices in him, all ſuites by him, and all the means to him and for him. Indeed the word tranſlated *Treaſurer*, is taken in the originall by the learned, to ſignify one that *nouriſheth* or *cheriſheth*; whereby they would intimate that wicked means entertaining of ſecret plotting with the

Aſſy-

Assyrians,& Ægyptians, to *betray the Church and State*? Intending in the mean time, to make a great hand for himself,and by the danger, & destruction of the State to provide,for himself,against all danger : It is manifest, that our Shebna went beyond him in this, for he made *Rome* of *England*, setting all things to sale, and sould the *fee-simple* of England to Rome, that he might have the *tenent right*.

As in Athaliah were observed, Ambition of raigning,love of her Idolls,and desire of revenge; so the intollerable pride of that *unparalelled evill*, did evidently demonstrate with other passages, that he aymed at the *garland*. As for his *devotion* to *Babell*, and the bitter fruits thereof, together with his desire, to requite your *Animadversions* upon his life, your *Honours* and the whole State should have felt it, if he had not fallen.

Sejanus was never so ungratefull, nor perfidious to his Master, as he was, nor never did the State that in dignitie and indemnitie, that he hath done to us, nor never *trucked* with forraignes,to betray so many states as he hath done. when one of the *Ancients of Rome* saw the governours grow careless of the publick good, and following of their private gain, he said *Rome wanted nothing to undoe it, but a chapman to buy it*: What a dangerous case then were we in? who have Rome, the Emperour,Spaine,and Austria, yea and all the Babilonish crew in France, Italy,and Germanie,as so many *Cowpsmen*,laying their *pates* & *purses* together, to make purchase of us; especially having such a Coopsmate,

as he with ſo many Ieſuited *Factors*, and *broakers*, as would afford thē a rich penniworth. *For all his graving of his habitation for himſelf, in the top of a rock, the Lord hath brought him downe, and covered him.*

Humaniſts relate how the Ancients had wont to hang a Wolves head upon the gates, to avoyd and expell the *inchantment*, or *bewitching* of their Cities from contagious vapours, ſtirred up by inchanters. The truth of the evill, or remedie, we will not argue, but ſurely, the ſprinkling of the blood of the Wolf, (if we can follow the Lord in it,) may be a means to ſave our King, and us, from theſe fearfull and imminent judgments, that he (for our ſinnes) might have haſtened, and halled upon us by his Ieſuited tricks; as *Maſſes, Murthers, Poyſons, Treaſons, Venerie, & Veneficies.*

The Lord ſmote but in time, for ſurely ſome great *Monſter* of that *Ægyptian Nilus* was come to the place of the *birth*; for God never taketh off ſuch an high and *Arch-enimie* to his name, but upon the very *pinacle* of ſome high exploit; Inſtance Shebna, Haman, Guiſe, Demain, Dancre, and Francis the 2. of France. we leave others to rake in his aſhes, it is not our work: as his name *rotteth*, we wiſh his ſinne might dye with him; But give us leave (right Honourable) to ſignify what we cōceive; we fear the body of the *Retort* be too too ſound, and the *materialls* too too ſafe; the Ieſuits & their *Coſin-Prelats*, with all the *Dukified* crew, will make a ſhrewd ſhift to *lute* the *Limbeck* with ſome *new head*, & then the work is not *marred*, but hindered for a time.

To

To our matter then in hand, the Bishops are the *bottom* of the businesse, and that *bottom* is our *bane*. They tell us indeed, that the *high Commission* hath no *bottom*; but as a Counseller answered, *surely it had a bottom till they beat it out*. There is no way (according to our Position) to make good the work begun, but to beat the bottom out of the *Prelacy*, and then *Romes* work, and Spaines *Market* is quite undone. To speake (under correction) if Parliaments had taken them in (as Elisha said to the Elders) & *handled them roundly*, namely, cashiered their places, and rid Gods Church of their tyrannie, the wicked had never come to that height, nor it may be to such a *desperate* and *unhappie* end.

It was often agitated in the Counsell of Spaine, whether they should bēd all their forces first against the *Low Countries*, & thē against *England*, or first against *Engl.* & thē against the *L. Count*. since they were not able to deal with both at once: It was caried and concluded that the later was the better, & that upon this ground; that if they would take the *River*, they must first make themselvs *Masters of the Sea that flowes into the River*; that is, if they would regain the Low Countries, they must first make these *forces* and *means* their owne, that maintaineth and upholdeth the Low Countries.

So to apply (for we may borrow wit of our enimies) if you will deliver the King and State of corrupt, and *corrupting men*, such as be *abusers* of the Kings *favour*; prophane *Bellie-Gods*; time-servers, enimies to the

Gospell, whether professed *Papists*, *neutrals*, or *mungrils*, yea if you mean to make *Dagon* fall in Court or Country; Or to cleare the ayre of those *Croking plaguy frogs*, & *undermining locusts*, the Iesuits; then *strike neither at great nor small, but at the Hierarchie*; For it is the *troubler of Israell, the Censer of all strange fire*, the *Fort* of Gods enimies, the *strenght of sinne*, and the *Megazin* of all mischeife.

If you had by your *representative* power taken off that *Hydra his head*, it had been an *Heroick* part, and worthie of so high a *judicature*; For so should the King have been delivered from *the snare*, and his state from an unsupportable burthen; yea sundry evill events, both at *home* and *abroad* might have been prevented: but frequent experience maketh good this position, *if Baruck stand upon terms with his Office, he looseth the Honour of the day*: If you had removed this *Evill-one from the throne* (as your *Predecessours* have done divers, though not so bad as he,) and suffered this *bitter root* of the *Hierarchie* to stand, and pread; out of it, as out of a *Gorgons head* more monsters should arise, and the last should be the worst. He was their *Creature* at *first*, and became their *Creator* at last: that it must be so, so long as they subsist, take a pregnant instance, from the remove all of his *Predecessour-Idoll*, whose *sinnes* yet cry to the Heavens, being managed out with the high hands of two *pandering Prelats*. But as he was but a *subcellanean*, and a verie *Page* in comparison of the *man of the*

chair,

chair. So of his *favoriteship* there was quickly a *nullitie* : And what a jollitie were the moſt in, that he was caſt over the barre, and we ſhould have a *new favorite* ? but as *corruptio unius eſt generotio alterius, ſic generatio unius eſt corruptio totius*, as the corruption of one is the generation of an other ; So out of the *aſhes* of that *former evill* aroſe an other evill, that was like to conſume us all to *aſhes*.

Litle knew we what the Lord meant us in it; He juſtly plagued us with one, whoſe *litle finger* was heavier then all the others *body* : It may very well be applied to us that *Cedrenus* writeth of a religious Man, in the raigne of *Phocas* the wicked *Emperour*, the Man did expoſtulate the matter with God, by way of complaint, why he would ſett ſuch a wicked *Tyrant* over his *Chriſtian people* ; It is ſaid that he was anſwered by a voyce, (not ſeeing any thing,) *alium deteriorem inveniri poſſe nullum, at hunc meruiſſe Conſtantinopolitanorum vitia* ; a worſer then he was not to be found, and him they had, becauſe by their ſinnes they had deſerved him ; But lett us know that if the fountaine of theſe bitter waters be not ſhut up, the Lord hath a worſe then he, (if worſe may be) in ſtore for us.

Lett us ſuppoſe, that by the vertue of your power you had taken him off, becauſe either he or the State muſt fall, and you and yours lay all at ſtake for it; yet if you ſmite not at the *roote* of this *Tree*, you and yours, and all we are like to periſh for it.

It may well befall us that befell Henrie the 3. of France, who having cutt off the Duke of *Guize*, who intended to Cloiſter the King, and to take the Crown to himſelf: His Mother aſked him what was become of *Ianvill*, and whether or no he had made him ſure? he anſwered that he was eſcaped and gone; then replyed the Queen; *your life is gone*; ſo notwithſtanding, if their *Patrons* fall, yet if their *places* ſubſiſt, they will be our *ruine*; and the rather for this, that ye letting them alone (he being removed) will proclaime to all the freinds of God, that you ſeeke onely your owne *ſafety*, ſuffering the Lords Honour *to ly in the duſte*.

Without all controverſy theſe be the *hornes* that ſcatter *Iſraell*. But you (right Honourable) muſt, or ſhould be the *Carpenters*, to ſaw off theſe *hornes*, and to ſett up the *horne of Diſcipline*, the Lords owne Ordinance.

Since God himſelf hath begun the *work*, and hath *chalked* out the way by removall of *him that letted*; It were great diſhonour for you, not to follow the Lord in his worke: *The Lord looketh, and is there none to help?* 2 Iſa. 63. 5. *He may juſtly wonder that there is none to uphold.*

Two things we deſire to commend to your Honours, worthy your obſervation, the former is this:

When

When the Lord is compelled by the Magistrates neglect to take the matter of the execution of his enimies into his owne hand; in the midst of that mercie of *easing* him, and his people, of some of his *adversaries*, he setteth a *Copie* of his *judgment*, if Magistrats in their place follow not their Copie, the verie forbearance of the Lords enimies, thorow fear, or favour, or desire of ease, or hope of gain, becommeth the bane of the *forbearers*, for the just God oftimes by som of those that they spare, and whom they should have pluckt up, plucketh them or theirs up without any pittie: for instances we need to go no further then the age wherein we live: Have not some of our *Nobilitie* & *Gentrie*, yea some say, our *late King* perished by such, as they should not have *spared*, the Lord made this good in former times against his owne people. The Lord telleth them in the 2. of the Iudges, that *he would not break covenant with them*, but they must also looke to keep covenant with him in this very particular, that we have in hand, *you shall make no league with the inhabitants of the Land; you shall throw downe their Altars, but ye have not obeyed, why have ye done this? Wherefore I also said: I will not drive them out from before you, but they shall be as thorns in your sides, and their Gods shall be a snare unto you* V. 2. 3. 4.

The gunpowder plotters were consumed by a *fire* of their own making, intimating to us, that we should have ferrited out, and fiered out (namely by due course of law) the rest of that fiery crew, and all their strange *fire*; that we should have broken all their *Altars* & *Images* into *chalkstones*, that we should have pluckt up *root*

and

and *branch*; destroyed *head*, and taile; swept all away and made a clean *house*: but we did not, nor have not yet *obeyed*, and will not the Lord say to us: *Why have ye done this?* Yes, he hath us in question, and hath made good the threatening upon us; For now they are so farre from being *driven out*, that they are like to drive us and ours out; yea they and their agents, the *Arminians* so *gall* our *sides*, and *greive* our *soules*, that we know not how to bestow our selves; yea we have all cause with that people forenamed to *lift up our voyce, and weep*, till we can weep no more.

Another instance may be taken from that *deadly blowe*, givē by Gods owne *hand*, to Balaams *Priest*, and his Idolatrous auditorie, in the Black-Friers of *London*; where he caused the ruins of an howse, to cover and revenge that Idolatrie in blood, and rubbish, which polluted the *Sabbath*, *outstared* the *Heavens* holy duties, yea affronted *God* himself, without controulment of any man; As this was the verie extraordinarie *finger* of God, laying his enimies in the dust: so it pointed out the duetie of *Ministers* & *Magistrats*, that they should have followed the *blowe*, *doing execution* with the word, and with the sword: But as the execution of this Iudgment wrought nothing on the Papists, but *fretting*, *desire*, & *threatening* of *revēge* on Gods people; with a peremptorie resolution, to manage out Idolatrie with a higher hand; so it wrought nothing on us, but a *gazing stupiditie* for the time; for what man of place hath conceived, what the Lord said to him in that execution; or hath followed home the Lord in

his

his work, by putting to his hand, to ſhake any *Piller of Popery*? yea have not for the ruine of one howſefull many howſefulls (yea townfulls) riſen up ſince that time? whom God in judgment may ſuffer to ſhake our *Churches & howſes*, becauſe we would not *learn* (when God was readie to *guide our hand*) to write by a *Preſident*.

It is further worth the noteing, that as the French alloted them an *howſe* to that diſmall work, contrarie to the Law of God & Nations, & was never called to an accõpt for the diſhonour done to God, the undoing of ſouls, & the loſſe of the Kings ſubjects; So the *French* hath plagued & peſtered us ſince worſe then before, & that both in our *ſtates* & *religion*; For by that *unequall match* (which we lay not to heart as we ſhould) they have ſet up *Baalpeor* in publick amõgſt us, by the which eſpecially, *we provoking God to anger the plague of the Lord brake in upon us*; which though it be removed, yet if we remove not that *plague* of the *Maſſe*, the wrath of the Lord will never leave us, till it hath quite conſumed us. Pſal. 106. 29.

Let the laſt inſtance be from the *Prelacy*, being the main ſubject of our treatiſe. It is cleared that all our evills of ſinne and judgment are from them, and butte full upon them; and therefore the Lord hath mett with many of thẽ in *remarkable judgment*, ſhewing thẽ & their places to be the *gangreen* of the Land; yet for all this, what man of note or place hath lent the Lord an hand, to the caſting downe of their ſtrong houlds?

and notwithſtanding that men now with half an eye can ſee, and ſay, that their ſtanding (meaning their places) muſt be the *ruine* of the *nation*, yet the *prophane favour them*, and the *Profeſſor feareth them*; ſo that there is not a man of any place to come forth, and ſay; *Come and ſee how zealous I will be for the Kingdome of Chriſt, againſt thoſe his enemies, that will not have him to raigne over them*; which is a ſhrewd evidence, if we gett no better heart to the buſineſſe, that they ſhall plague us and ours *ſeaven times more*.

To conclude the point, it is a great fault in men of place, both Miniſters and Magiſtrats, that they would have God to doe all the *hard worke* by himſelf, and they would come, and gather up the *ſpoyle*: but they who will raigne with God, even in the glory of any *good work*, muſt *do for him*, and ſuffer *with him* in the doing of the *Work*.

The later main remarkeable thing is this: That all the things that we have looked for, effected, and relyed upon, hath proved to us as broken reeds.

For the better clearing of this obſervation we will firſt give ſome inſtances of it, and then ſhew the grounds, and laſtly the uſe of it.

To begin with our expectation and iſſue: after the death of Queen Elizabeth, all the good, had great hopes of a *conformitie* of Church-government to the rule of *Chriſt*; a great many Miniſters and people ſett them.

themſelves to maintaine, and ſollicite the cauſe of Chriſt. But the ſubtile *Tempter*, namely the *Hierarchy*, did ſo winde itſelf, like the *ivie* about the vine, that they drained out all his ſpirit of *reformation*, (if he brought any with him,) yea they ſuggeſted to the eye of his apprehenſion, ſuch a bewitching *Phantaſm* of *pleaſure*, *profit*, *honour*, *applauſe*, *admiration*, *abſolute government*, & *abſolute libertie*, to do what he liſt; to ariſe from the maintenance of an *Honourable Clergie*; that he conceived them to be the braveſt *Ornaments*, and fitteſt Inſtruments for *King-craft*, that were in the world.

Again, they filled his eares with forged reproches of the government of Chriſt, taking opportunitie, to ſtrike upon that *Iarring ſtring* of his ſometimes exaſperated conceit.

They further buzzed into his eares the danger of exaſperating Papiſts, if he ſhould comply with *reformation*.

Laſtly, they ſo plyed his deluded diſpoſition with evill Inſtruments, and *mercenarie men*, that he muſt *hear* nothing, nor *bear* nothing, but the *wilde grapes of Epiſcopall conformitie*; Whereupon they grew ſo inſolent, that they added *violence* to their *malice*, abuſing the King; in that (beſides his pleaſure and command) they tooke away the *ſheepheards*, & *ſcattered the flocks*, and ſo to our great greife we were diſappointed of this point of our expectation.

An other ground of our hope was that magnanimious *Henrie* (whom we do not name to *minorate* the parts of our preſent Soveraigne) whoſe Heroick parts and Princely cariage, were not only a *terror* & *admiration* to forrains, but they were alſo both feared and envyed by *Papiſts*, & *Prelats*, whom he could never endure. But our *ſinnes*, and our *enimies* malice, cauſed the *Summer ſett* upon our *faire Roſe* before we were aware, and ſo that *Anchor came home*.

A third thing we looked for, was the removall of the former *Favorite*, which the Lord effected: But in ſtead of a *Thiſtle* he fitt us with a *bramble*; becauſe we were no better worthie.

A fourth thing that we much importuned God for, was the breaking of the *Spaniſh match*, and our Princes ſafe returne from Spaine: God in mercie graunted both, but we were ſo unthankfull for both theſe in a right manner, and brake up our watching over him for a better *helper*, that God ſuffered him, to our *heavie woe*, to match with *the Daughter of Heth*, though he miſt an *Ægyptian*.

5. When all things were ſo farre out of frame, that we are becom the prey of our enimies, the mockerie of our freinds, a ſhame to our ſelves, and the foteſtoole of a *favourite*: then nothing but a Parliament, Oh! a Parliament would mend all; But Parliament we had after Parliament, and what was amended? Your *Honours* can beſt tell who departed the howſe (at the prorogation) in ſo heavie a moode, as though ye had been led captive by ſome conqueror of the ſtate; For that over-

overſwaying *evill* (on whom all reformation trenched) caried all oppoſition with ſo ſtrong a hand, that he & his (the baſeſt of whom durſt brave the Parliament) were thought too hard for the ſtate: But him alſo hath God cutt off, and what would we have more? Surely, we *may looke for good, but evill ſhall come out from the preſence of the Lord*, till we hit the right vein, as our ſervices are like cloudes, without raine, ſo the Lords favours will prove to us as the morning dew.

But what is the ground of all this failing of our *Hopes*? Even the ſuffering of this *curſed ground* of the *Hierarchie*, to bring forth ſo many *brambles*: (under favour,) if ye had begun at this ground, your work in all reaſon had gone better with you. Therefore to the uſe, which is the laſt particular of this point: *ariſe now, and do it*: The right way to the work of reformation, is to begin with the *Sanctuarie*, as Ezechia & Ioſia did: the *inner Court* of Chriſts Temple is firſt to be meaſured, before the outward Court of *Policy*. Give us leave to inforce the duety from ſome motives, beſides the reaſons, riſing from the Poſitions; we will contrive the reaſons as breifely as may be.

The firſt reaſon may be taken from the evill, which you are to deal with; namely, ſuch a *burthen* as the Lord can not any longer bear, but you muſt either eaſe him of it, or he will *eaſe* the Land of ſuch as are in *place*, and will do nothing for him. If any object that Bs. be not ſo evill; there be many good men amongſt them: we anſwer, (as hath been ſaid,) that we take not upon us to determine of their perſons; for many are willing to deceive themſelves with this ſophiſme: *he is a good man.*

Ergo a *good Lord Bishop*, as though *goodnesse* and *Bishop* being both in one subject were *convertible terms*, where it should rather follow, *he is a Lord Bishop*, Ergo *no good man*; because it is verie hard to be a *good man in a bad calling*, instance in a *player*, or the like. But for their good we will say no more; but let their common practise speake in these two particulars; namelie their hatred and crueltie against Gods Ministers and people, and their blasphemous scoffing at the *Language of Canaan*, or Scripture Phrase; as if a man shall name the *Seal of his Ministrie*; *glorifying of God*; *sanctifying the Lords day*; *or walking with God*, they will houpe and hout at a man, as though he were a *Barbarian* to them.

2. The second reason is from your authoritie and place. *Parliamentum habet in se potestatem totius Regni, imò capitis & corporis*: The Parliament hath in it the power of the whole Kingdome, yea both of the head and of the body: Then power must be put in use, or it looseth the *power*. You are the *Elders of Israell*; you are an *armie of Generals*; that supream Court, that may call any place, or person to an account, whether they be for the glorie of God, the good of the King and State, or no; you are the *Physitians* of State; up and doe your cure; In a word, it were happie for our King and us, if you knew your power *practicallie*. They are the devise of man, contrarie to Gods commandment, and man must remove them.

Smith. de Reip. Angl.

A third

3. A third reason is from that precious pledge, that they keep (as it were) incarcerated to their will (namely the Kings Majestie,) for where they beare sway, there the King (as *Woolsey* wrote) is *their King*.

We have shewed, how they have vexed Kings to the verie death. But is not the King πατηρ ανδρων τε θεων τε, the Father of Magistrats, and private men? Or to use Scripture Phrase, *the breath of our Nostrils*, or as the people said of *David*, *worth* 10000. *of us*.

Consider then what a pittie it is to all, and an *indeleble* dishonour it will be to you, the state representative, that so *ingenuous & tractable* a King should be so monstrously abused by *the bane of Princes*, to the undoing of himself, & his subjects.

It was truely said of a wise *Polititian*: *If he forfeit his head*, (saith he,) *or be worthie of mane punishments, that clippeth or corrupted the Kings coyne, or poysoneth a common conduict; how much more punishment are they worthie, that corrupte a King with evill Counsell, to the undoing of himself, and all under him.* *Austine* in that treatise of the *Correction of the Donatists*, the cheife enimies of the Church, hath a prettie observation, concerning *Absolon*, not impertinent to our purpose. *Si aliter non potuit Domus David pacem habere nisi Absolon, &c.* If the howse of David could have no peace, but by the removall of *Absolon*, (notwithstanding of Davids command, out of his state-indangering indulgencie to the contrarie:) so no peace, prosperitie, nor standing to the Church, but by the removall of the Prelacie, for the danger and enmitie of the Donatists

Si capite plectatur. Erasm. de Instit. Princip.

tists to the Church, were not of so high a nature as the danger & enmitie from the Prelats are. *Then take away the drosse from the Silver, and there shall come forth a Vessell for the finer, take away the wicked frō before the King and his Throne shall be established in his righteousnesse.* But we mean to presse this particular a litle further, when we come to speake of the means.

Prov. 25. 4. 5.

4. A fourth reason is, from Gods offering of himself, to guide you by the hand, (as we have shewed;) who by giving of the first blow hath in mercie removed the greatest *nayl* in all their *tent, and will not you follow home?*

5. The fifth reason is from our not profiting by any mercie, *privative*, or *positive*, that God hath afforded us: we do not thrive or gaine by any thing, and where lyes the fault? even in this, as we have shewed, in that we lay not the axe to the *root* of the *right tree*: We do not undermine that which undermineth us: We fight not against that which fighteth against *Christ*. Therefore to use the word of the Psalmist, *be wise* at length *great Senatours*, and in the feare of the Lord *break the bands* of these that are like to break us in peeces. What good shall we gett by removall of that *pocks of the state*, if the radicated humor in the *evill liver of Rome* be not followed with the power of eradicating *Minerals*. To move the humor, and not *to remove it, is to double the strength of the disease*. As we have alreadie given some instances of this; so we feare from this very particular, the proofe of wofull experience. The Lord

hath

hath broake the enimies *Limbeck.* Even no doubt when some *spirit of mischeife* was come to the verie *helm*, so that he hath marred the Devils labour, even when he was to be delivered of some *monstrous* mischeife to the state. But (notwithstanding all this as hath been said) if we thinke the *Vessell* to be quite broake, and their *Oyl* & *Paines*, and all lost, we deceive our selves exceedinglie; for the *menstruous* matter, and the body of the work remains in the bottom: if you give them leave thorow delay, but to lute on a new *neck*, they will show you a new *Spirit*, in an ould work, and if you stand not up in the *breach*, for a furnace of *brick*, they will make one of *marble*, and for a *neck* of *glasse*, they will make one of *steel*, so that the last *Wo* will prove worse then the first, and the daye of his *death* shall bring forth more bitternesse then the day of his *life*: For know this for a certaintie that *Rome*, *Spaine*, *France*, & *Austria*; the Prelats, Arminians, and all the *crackling Thorns*, & *fire-work men* in the former work will sett all they have, and themselves to upon a *rest*, rather then they will not make good the wicked work they have begun. Arise then in the name of God, and disperse them, or looke for nothing but fearfull desolation from them.

6. The sixt reason is from the present evill condition, wherein we stand, and the danger whereunto we are lyable.

First for our state, as the Physitian said of nature, that it *Was but all one sicknes*, so our state indeed is but all *one*

diſtemper; Or with the Prophet: *There is nothing ſound from the Crowne of the head, to the ſole of the foot, the heart is ſick, & the head is heavie*; yea our conſciences are more dominiered over within, & our ſtate more plagued by forrains without, then any free nation profeſſing the Goſpell in the world, and for our religion and worſhip of God, it is ſo overlaid with the *rubbiſh* of *Idolatrie*, and *ſuperſtition* that the *ſacrifice* in a manner is mixed with *tears*, and *groans*; and if it be not remedied, they will raze the verie foundations of Religion; For they have *ſhooke* them ſhrewdlie alreadie by their Popiſh and Arminian tenēts and practiſes. As for Iudgments, beſides theſe alreadie ſeaſed, if *we return not*, as the Lord threateneth by his Prophet: *He will cutt off head, and tail, branch, and ruſh in one day*. Is it not time then to looke to it?

Eſa 9. 13. 14.

Can Chriſt endure in ſtead of the Sacrament of his body and blood, *according to his owne inſtitution*, a Popiſh *Altar* to be erected? *Coaps*, *Cloaths*, & *Lights* befitting the ſame, *Wafers*, *Wine mixt with water*, and the *Crucifix* upon the *Altar*? with this rotten *ſtuffe*, and ſtifeling *Leiturgie* hath that corrupt crew pranct up their *Maſſe*. Inſtance *Polydamnaes twinns*, *Iannes* and *Iambres* L. & N. the former of which have brayed in theſe of late, as it were to affront the Parliament, yea and Chriſt himſelf.

7. A

7. A ſeaventh motive, to prevaile with you, may be taken from your owne particular; it is ſaid in that forequoted place of *Eſai*, that the *Ancient and Honourable is that head*, which the Lord will *cutt off*. You are the *Elders of Iſraell*, the *Ancient* & *Honourable*, whom the Lord will cutt off by them, if you *cutt* not them *off*. We have ſhewed and proved how they have ſtruck at root, and branch of the *Ancients of England*, and how they have cauſed many to fall. You and yours (if you be right) they aym at. How diſhonourable & baſely have they dealt with the Nobilitie, & Gentrie, ſtriking ſoms hats from their heads, threatening others, making ſome Daunce their attendance.

The Ieſuite needeth, neither the force of *Spaine*, nor *Auſtria*, nor *Italie*, to the ruining of our *Religion* and *State*, the *Arminianiſed*, or right-down *Papiſh Prelate*, the bellie-ſerving Machivell, the ſtate-betraying *Papiſt* will make it readie meat for his mouth.

From this *ſelf-undermining* courſe the wiſeſt of the Counſell of Spaine have prevailed with the reſt, to take this for a *principall*; not to aſſayle our nation, till by *home-bred ſedition*, and diſorder of Church & State, it be readie to fall in their mouth, & ſo they may have it cheap enough. In the mean time your ſtate & families ſhall be but a prey to the *Prelacy*, and to ſuch as the *Prelacy* do ſupport; For all the *overturners* of the Kingdome turneth upon the *hinges* of the *Prelacy*, the ſtorm may overblow the poorer *ſhrubs*, when we and our *Cedar-like families* may be blowen up by the

roots. *Curia Romana non captat ovem sine lana*: The Prelates will not prey on fleesflesse sheep. Remove then this *deadly cup*, or your portion of it one day may make you cry out: *O! how bitter it is!*

8. The eight motive riseth from the generall desire of all the well affected; yea the meerly civill longeth for their downfall: *Sions Plea* against them hath ever been maintained, since the beginning of reformation; witnesse both the doings & the sufferings of the Saints in that behalf, but now their tyrannie, & treacherie in betraying of the trueth, to Poperie and Arminianisme, together with the prophanesse of them and theirs, unvaileth more fully to men of all ranks, (as Nobilitie, Magistracie, Ministerie, Gentrie, and Cominaltie,) the iniquitie of their *place*, and the ruine thence ensueing, which maketh them cry with one voyce, *downe with the Babell of Prelacy*; For the which they may justly alledge that reason, that the Philistine Princes alledged against David; that he should not go to battle with them, *least he be* (say they) *an adversarie to us, for wherwith should he reconcile himself unto his Master? should it not be with the heads of these mē?* 1. *Sam.* 29.4. So whatsoever ye attēpt for the good of *Policy*, or religion, for the diverting of evill, for the releef of the afflicted Churches abroad, will be but as *watter spilt* upon the ground, for all attempts have proved no better. In every good thing they will be your reall *adversaries*, yea *wherewith will they reconcile themselves to their Maister the Pope*, but with the ruine of Religion and State,

and

and more particularly it may be, with the *heads* or *hearts* of you and yours.

9. The 9. and last motive, is from the excellency and weight of the work in hand, namely the advancing of the *Scepter* of the Kingdom of *Christ Iesus*, which is no other thing, but a *restoring* or establishing of the true Officers of Christ, the puritie of his ordinances, and the power of his owne Discipline.

Of the excellency and necessity of Discipline we have spoken somewhat.

Standeth it with equitie or reason, that the Popes Law, which is the *Popes owne mouth*, should speake or rule in *Christs Church*? And that it is so with us, the *Hierarchy* it self can not deny, for it is the very same Popish government, that is pourtrayed out in the Popes Canons, for the which our Prelacy standeth as stiffe as any pontificall of them all, witnesse Bishop Bilson, Bishop Whitgift, and others. But this government (as all knew that are acquainted with it) is

De gubern. cap. 14. pag. 539.

Tract. 8. cap. 6. pag. 72.

1. Corrupt.

2. Burthensome.

3. Tyrannous.

4. It spoyleth the Church of her Liberte.

5. It hath condigne cenſure and condemnation put upon it by Iuries of the learned, witneſſe Luther, Calvine, & Morney.

Inſtit. Lib. 4. c. 10

Let Doctor Whitaker ſpeake for all: *The Canon Law and Pontifician Decrees ſhould have no place with us*; For which marke his reaſon, becauſe it is (ſaith he) *Anti-chriſtian*, and *an enimy to all religion and piety*.

Ius Canon. &c. Lib. de Conſut. Queſt. 2.

Hence it will follow that Chriſt muſt needes be angry with us, and ſpeake to us in his hott wrath, and ſmite us alſo yet 7. *times more*, if the Scepter of Anti-chriſt may be ſtill ſuffered to iuſtle out the Scepter of Chriſt Ieſus. *What is the breaking of the Lords bands, and caſting his coards from us*, (ſpoken off in the ſecond Pſalme;) but the reiecting of his *government*, againſt which, how fearfull a threatning there is denounced, the ſame place alſo doth witneſſe.

V. 3. 4 5.

Vp then (right Honourable) *and be ſtrong in the Lord, and for the Land*, ſince you ſee the danger. *It is a fearfull thing to fall into the hands of the living God.* And how can we eſcape unleſſe this evill be removed?

1 Cor. 10. 31.

We cannot but diſcover a deceiptfull conceipt that poſſeſſeth, and ſtealeth away the hearts of many Profeſſours among us. It is true (ſay they) we have amongſt us the evill of *Biſhops*, the corruption of ſome idle *Ceremonies*, we would with all our hearts, they were away; we alſo want *Diſcipline*, which we earneſtly deſire. But when it commeth to an overwhelming

judg-

judgment, we hope *our close walking with God in piety, sanctitie, and equitie* (will through Gods mercie) guard us against it, when your *Reformed Churches* may be ledd through *fire and water*, and layd desolate, because of the Libertinisme, and profane loosenesse of the best of their people, walking nothing worthy of the puritie of Gods ordinances. We speake what we know, for we have often heard it.

But for answer. 1. Good desires are good, if they be joyned with good endevours; otherwise they are vanishing vapours.

2. *For our close walking*, if it be sheltred from confusion, it must respect *all Gods Commandements*, and that both for *Ceremony* and substance: witnesse *Zachary, & Elizabeth, walking in all the Commandments and Ordinances of the Lord.* So were they blameless. The two words in both tongues, do signifie the *substantiall precepts and Ceremonies*, which both must be *of God*; in both we must walke. This their practise, taketh away that unsound and groundlesse distinction, that we must walke in Gods precepts for the *substance*, and we may in mans precepts for the *Ceremonie*. As all the learned in Theologie do discover this distinction to be counterfeit: So it shall never hould plea for the removall of *judgment*. Psal. 119. 6 ἐντολαῖς καὶ δικαιώμασι. בכם

3. The Lord hath smitten them (indeed) for their unworthie walking, as some with that *smoke* againe rayled out of the *bottomlesse pit*. Instance, our Apoc. 9. 2.

neigh-

neighbour nation of *Scotland*. Some he casteth into a hott bath of *blood*, as the French. Other some he hath exposed to destruction and desolation or to slavish captivitie in their owne Land, As *Bohemia*, the Palatinate, the Austrians, & other Germains, of whom we may say, *Is Israell a sonne? or is hee a slave? Why is hee spoyled?* or in another scripture phrase, *were they greater sinners*, because they suffred such things? *I tell you nay, but except you repent, you shall all likewise perish*; let vs not then deceive our selves; our one sinne of spoyling God of his *glory*, and barring *Christ* from his *Kingdom* (if wee had no more predominante sinnes) will weigh downe in the ballance all their great and crying sinnes, for which they are punished; and it is to bee feared (wee pray God avert it) that when or judgment cometh into the *ballance*, it shall weigh downe the judgment of all the former nations: yea wee feare (as wee often heare it out of pulpits) as they have drunke *the brimme*; so wee shall drinke the *bottom*, onely the *dregge* shalbe left for the *whoore*: whom hee smiteth last hee plagueth worst: Because their impenitency is of the greatest height against both *mercy* and *judgment*, *precept*, and *example*: woe to vs, for such is our case, if wee amend not by removeall of our evill upon these motives.

Jer. 2. 14.

Luke 13. 5.

When Gods owne Israell returned not being smitten, hee smote her seaven times more; yea hee threateneth her not onely with such *plagues as are written*

written in the Booke of God (which are abundantly enough) but also with *every plague that is not written in the Booke of the Law*; that is such as they for the fearfullnesse of them could not conceite; and such as the Lord in his just judgment would not make them acquainted with. Deut. 28.6

We have great cause to tremble at these speeches. For it is to be feared *that the Lord* (as he speaketh) *will make our plagues marvellous, and make us an astonishment to all people*. We have just cause to bring home that to our selves, that is spoken of Ephesus; *I have against thee* (for so are the words) intimating to us in them, that he will bring some great evill upon us, that he will *not expresse*; no way see we (under favour) to escape these terrible things threatned but by removing of this *Mr. evill*. It is not lopping, nor pruning, nor shaving, and trimming, nor pairing of the nailes of this evill (as some of great note have promised) that will serve the turne. As the Great Turke said of the losse of his men) *it is but a shaving; it will quicklie grow againe*. So will it be just in this, except you strike at the roote. Except you remove these *Majorites*, the reforming of the *Minorites* will do litle or no good. Beleeve us right Honourable, unlesse ye pluck up these stumps of *Dagon* by the very roots; their *Nayls* will grow ranker then ever they were, and they will *scratch* more divellishly then ever they did. Except this *strange fire* be removed, the Lord must make the *consuming fire* of his wrath break out upon us. Deu. 28.37 & 59. Ἰδ' ἔχω κατα σου. Rev. 2.4.

He usuallie maketh a people to read their *sinne* in great Characters in their *judgments*. Will any daube or trimme, or put a new cover upon an ould *rotten howse* that will fall about their eares: or will they not rather *downe with it*, ridde away the rubbish, and build a new one?

Will a Chirurgian cicatrize, or skinne a purulent sore, or festered wound? Or will he not rather search to the bottom, and make a sound cure, by purging out the filthie matter, and eating out the dead flesh? Or will any adventure to cure a member that must be cutt off? If they do thus, they kill the partie. So in this case, the *whiting, daubing*, or *palliating*, will not serve, but *cutting off* must make the cure. As a Gentleman said to a great mã, complaining to him, that his howse was all out of order, & he could not well discerne the cause: if he would put away halting Tom, he should soone see what was the cause. And so it was indeed. So if the *halting Hierarchie*, betweene *God* & *Baal*, should happilie be removed, truth would quicklie discover the necessitie of it.

That comfortable speech of Samuel to the people, mourning for chooſing Saul their King, is verie remarkeable: *Yee have done this wickednes, but feare not, &c.* As if he would say, the Lord will pardon: *Yet turne not aside to vaine things, but serve the Lord. For if you do, you shalbe destroyed both you and your King.* Where observe that the Lord wilbe mercifull to them

5. Sam. 12. 20.

for

for manie sinnes, but if *they turne to Idolls*, the Lord will make havocke of all.

We have not onelie turned aside, but we never *turned* wholly from *vaine things*. And we *turne aside more and more*.

If then this Hierarchie be so deadlie an evill, that as a great one said of his wicked wife; *If it live, the common-wealth must dy*. Then are they inofficious pleaders (how great soever) that hould the maine alteration, or total reformation, to be a perilous *operation in a Church*. But they go upon false grounds: First, that *no certaine ground of government is prescribed by God for his Church*. The contrarie whereof is proved, and that to be unalterable. *Ejus vita mea mors.*

For the further clearing of the unsoundnesse of this *Position* against the Law of God, the order of nature, & the strenght of reason; let us go yet a litle further, because it is delivered by a great one, that thought himself a great statist; yea we wish it had not fallen from the pen of some *Minister* of note.

What can be more expresly and precisely laid down, than Discipline is discovered in that place of the Gospell, so often quoted, and so well knowne, Math. 18. 18. where (as it is observed by the learned) are all the parts of Discipline, namely *reprehension* & *Censure*. Also the true and Lawfull Officers: *Nempe presbyteri quibus est commissa non Dominis*; To witt the Elders to whom it is committed, not to Lords; Neither must it be used *Zanch. in 4. præcep.*

any other wayes (ſaith the learned) then *Chriſt hath appointed, qui eſt cauſa efficiens, &c.* Who is the efficient cauſe of Diſcipline. The Elders are the *Inſtrumentall* cauſe, uſeing the adviſe, approbation, and preſence of the people, in the laſt act of *Cenſure*, namely *excommunication*. The *materiall* cauſe is *faith and manners*. The *formall* cauſe, *debitus exercendi modus*, a due manner of proceeding. From theſe particulars the learned deduce this, *definition*. *Diſciplina eſt facultas Eccleſiæ a Chriſto tradita*, &c. Diſcipline is a power given by Chriſt to his Church, to teach, admoniſh, reprove, correct; yea to inflict the higheſt puniſhment of giving *men over to Sathan*, if they ſo deſerve.

For the further illuſtration, they apply that Parable in the Goſpell, where Chriſt is ſaid to be *like a man taking a farre journey, who left his howſe, and gave authoritie to his ſervants, and to every man his work, commanding the porter to watch*. Where be pleaſed to obſerve no *authoritie*, but that which is *given*; and no *work*, but that which is *left*; and over theſe the *Porter* muſt watch, that no other *authoritie* be intruded, nor other work be done. To the ſame effect, they cite that of the Apoſtle to the Corinthians, that he was bould after a holy manner to *boaſt according to the meaſure of the rule which God had diſtributed vnto him, and not of the things which God had not meaſured to him*. Since by this then, and ſundry other proves, by us produced, it appeareth plainly, that Chriſt hath appointed in his howſe one direct perfect and unalterable form

Marc. 13. 34.

2. Cor. 10. 13.

of *government* (otherwise as the Learned obserue, it should be worse with Christ his howse, then with mens howses.) How calumnious, (if not blasphemous) are they against the *truth* of God? How *opprobrious* to his *wisdome*? How *injurious* to *Soules*? How *Tyrannous* over men of all estates? Who force a state, by word, writ, and practise, to maintaine, that Christ hath left no certain form of government in his howse. These men are the *Prelats*, against whom especially learned Calvine directeth his speech in his discourse of Discipline, where he telleth us: *quod Doctrina sit anima Ecclesiæ, & Disciplina nervus*; that pure Doctrine is the *Soule* of the *Church*, and Discipline is the *Sinews* of the Church. Yet there are (saith he) that hate Discipline so, *ut a nomine Disciplinæ abhorreant*; That they abhor the verie name of Discipline, they are *Antidisciplinarians*. Then why should men of gifts, for feare or favour, maintaine these Prelats, in giving the *Spirit* the *lye*?

Calvin. Instit. lib. 4.

Ibid. c. 12. sect. 1.

We would have men to consider why they broach this untruth, and would have others to maintaine it; namely that they may *dung* and dresse, and still bear out that bitter *root*, & rotten *stump* of their Antichristian government; the denyall of good government in Christ his howse maketh way for all the bad government of the Beast, and such is the Hierarchicall government, which hath as much to doe with the government of *Christ*, as the *Masse* hath with the *Sacrament*: It hath none of the causes, or concurring parts, that maketh up the definition of Discipline.

It hath not *Christ* for the *efficient* cause; nor the *Elders* for the *Instrumentall*; not *faith* or *manners* (whatsoever they pretend) for the matter, but rather the cursing of them, whom God hath blessed; and for the manner it is nothing but *misorder it self.*

That complaint of an ancient Author Anno 1150. concerning corrupt Discipline, may well be applyed to the Prelates Discipline. *Est in omni ordine, & professione latens Disciplinæ figmentum, Spiritui Sancto inimicum, innocentiæ ac simplicitati, valde contrarium*: There is in everie profession (saith he) a show of order, and the *counterfeit* of Discipline, but it is enmitie to the Holy Ghost, and altogether adverse to holinesse, and simplicitie; Even just so is this their Discipline, of which a learned ancient of the same time giveth this remarkable testimonie: *Corrumpit, non corrigit, exasperat, non emendat*: It corrupteth, but correcteth not, it rather hardeneth men in sinne, then reclaimeth them from sinne.

Tolo. lib. de Stata Domus Dei.

Petrus Blesens. in Ep. ad Official.

2. They dreame of as many formes of government as of State Policie, which is nothing so. For God hath not prescribed any particular unalterable forme of government to this or that commonwealth (except to the Iewes) but hath left it various to the varietie of States; so it be according to the generall rules of pietie and equitie. But no sooner ordained God a Church, either under the *Law* or *Gospell*, but so soone he prescribed *a platforme of government for it.*

Exod. 28.

For

For clearing of this doubt, let D. Whittaker speake: *Regis & Ecclesiæ dissimilis est ratio, authoritas legum condendarum Regis est, ac latas & promulgatas abrogare potest,* &c. *at Ecclesia Scripturis,* &c. *Imo dico ego nec leges ferre potest in Domo Dei, alioqui Scriptura esset imperfecta:* There is not (saith he) a like reason of the King, and of the Church; The King and State may make and set forth Lawes, and abrogate the same, making others in their place (as the necessitie of the time, and good of the State shall require,) but the Church hath her Laws from the Scriptures, neither may any King make Lawes in the howse of God, for if they might the *Scripture should be imperfect.* De authorit. sacræ Scriptura advers. Stapleton. c. 9. p. 436.

3. For *that pretended danger of totall reformation it savoureth altogether of the flesh, and nothing of the spirit.* Acts 20. 14. &c. Tit. 1. 5.

Is it dangerous to remove a *destroying* evill?

Is it dangerous to do what God commandeth, and to remove that which he *hateth*?

Is it dangerous to remove the government of Antichrist, and to plant in the place thereof the government of Christ?

Now that the Episcopall government is *Antichristian*, and opposite to the government of Christ hath been formerlie proved.

We

We *feare* where we ſhould not *feare*: and we *feare* not where we ſhould *feare*. Should we feare to *ſlay* that which would ſlay us; or to maintaine that which will ſave us?

It is true, that Phyſitians hould it *deſperate raſhnes* to put hand to a *deadlie maladie*: but there the bodie is given for dead: ſo if there be nothing but a *reſolution* to periſh, then an evill *conſequent* will ſorte with a deſperate *ſuppoſall*.

But we looke for *better things* from your Honours (*for ſecret things belong to God,*) but you the *Phyſitians* of the commonwealth muſt apply, and ply your Medicines, and God will worke the cure.

The *remoraes of reformation*, and all the belly-God crew will certainly cry out with open mouth, that
Cap. 1. 4. theſe *reformers are troublers of our State.* But was *Zephanie* a troubler of the State, in putting on Ioſiah to remove the *Chemarim Prieſts*, and all the reliques of *Baal*?
Mat. 21. 12 Did Chriſt himſelf diſturb the Church when he *whipt the buyers and ſellers out of the Temple*? which practiſe the learned apply as a preſident for reformation of Church Diſcipline; witneſſe *Michael Declamangis* cited to that effect by *Morney*.

Charles

Charles the great, and Lewes his ſonne (both Emperours) acknowledged themſelves bound, and alſo endeavoured to follow *Ioſiah* in Church reformation. Finally did *Beza* diſturbe the Church in writing an Epiſtle to Queene Elizabeth for the quite abandoning all the *high places*, & a *plenary reformation* of Church diſcipline? though *Bancroft* ſtormed at him for this, becauſe hee touched the Coppiehould of his *belly*; yet the good Queene tooke him for no diſturber of the peace. *Hiſtor. Pa-pal. pag. 225 Gabri: Pu-teol. de conſil.* *Anno 1572.*

4. And laſtly ſuch as write for reformation in part; yet upon carnall reaſon reſiſt a totall reformation; are evinced by their owne grounds; as *ſtand yee in the wayes, and aſke for the ould pathes, where is the good way, and walke therein.* The word there muſt ſhew the way verſ. 17. now a man muſt not go halfe in one way, & halfe in another (witnes the ſame Prophet, the beſt expounder of himſelfe) *what haſt thou to do in the way of Egipt, to drinke the waters of Nilus*, &c. Againe they cite that place *from the beginning it was not ſo*: which al the learned both ancient & moderne apply to the having recourſe to Gods firſt inſtitution; *ad Originem, dominicam, Evangelicam & Apoſtolicam (ſaith a Father) let us goe to Gods grounds, to Evangelicall & Apoſtolical truthes &c.* As for that Popiſh Prelatical objection (that it *is not yet time*, as the Iewes ſaid of building of *Gods howſe*:) Or as Pope Hadrian anſwered Sigiſmond (Or as Doctor Soame of the ſame particular for his time) that it was not poſſible & ſafe. *Ierem. 6. 15* *Cap. 2. 18.* *Math. 19. 8* *Cipra ad Pompeium.* *Hagg. 1. 2.* *Quod non ſit tutum vel poſsibile.*

This we ſay is out of date: For it is either high time now or never. So we earneſtlie deſire (as Paul wiſhed to Agrippa) that not onelie *almoſt*, but *altgether* reformation may be perfected: To the effecting whereof, let the terrible ſequele of neglect perſwade you. Beſtirre your zeale and courage (right Honourable) for preventing of that black day, which may come upon us unawares.

Can a body live without *a Sowle*? Or a ſowle inſenſate or activate a body without *Sinews*? As we have heard the puritie of Doctrine to be the *Sowl* of the Church, whereby it liueth, ſo alſo *Diſcipline* hath been ſhewed to be the *Sinews* of the Church, by which ſence and motion is conveyed and maintained in the Church.

It is impoſſible that our ſtate ſhould continue, but muſt of neceſſitie fall into *deſolation*, before we be aware, if reformation be not haſtened in this particular.

Maſter Calvine ſheweth what enimies they are to the State that hinder Diſcipline, and that from the deſperate condition they bring it to: *Qui Diſciplinam impediunt extremam deſperationem*, &c. They who hinder Diſcipline, bringe the State at length to an extreamly deſperate point.

Inſtit. lib. 4. cap. 12.

Heathen

Heathen writers obſerve; and ſo doth *Peter Martyr* upon the Kings, that *ſo long as the Romans obſerved ſtrict Diſcipline with a competent ſeveritie, ſo long they proſpered, and enlarged their Dominions*; *Sed labente Diſciplina*; Diſcipline decaying, the Empire came to nothing. In 2. Reg. cap. 11. pag. 276.

How then can we chuſe but periſh, who profeſſe Chriſt, and yet reject the government of Chriſt.

Nicolaus Orem in his Oration before Pope *Vrban* the 5. ſheweth this to be one of the forerunning ſignes of the ruine of Church and common-weal, when Diſcipline periſheth.

To draw to a concluſion of the proof. *Hear and tremble* at that which the Lord threateneth againſt the rejecting of this his Ordinance: *It will come to paſſe that I will ſpew thee out of my mouth.* A Loathſome people, and a fearfull & unreverſible judgment. Rev. 3. 16.

This threatening intimateth that he can not bear us; that he will caſt us out into deſpicable places; and that he will never looke any more after us; what is the main cauſe of all theſe? Even our keeping *Chriſt out at doores*, that is: *We will not have him to raigne over us.* V. 20.

Give not then the people and State, our peace and wealth, our *ſheep* & *ſheepheards*, our *Crownes*, *Lawes*, and *Royall King* (the *King* of his *ſubjects*, & *Father* of his *people*;) your owne noble and generous families: your faire meanes, and poſſeſſions, and *Gods glory* (which is

worth all:) give not thoſe (we intreate you) as *loſte*, to the pitt of deſolacion.

Before we conclude the point, it ſhall be verie materiall to anſwer one doubt that may ariſe, and is moſt objected from the difficultie of the buſineſſe.

We verilie beleeve, that all the well affected to State, or Religion, upon the peruſall of this *Decade* ſhall be really and fully poſſeſſed of the truth of this Poſition, namely the *abſolute neceſſitie* of the *removall* of the *Prelacy*; and that as the Prophet ſpeaketh: *a Winde to fan or to clenſe*, will not ſerve the turn; but it muſt be *a full or mightie Winde* to root up; and carie away the verie foundation of their being.

Ier. 4. 11. 12.

Aſt opus egregium quis, &c.

But who ſhall do this great work, and by what means may it be accompliſhed? yea who dare *bell the Cat?* Or where is that *Spirit* that will daſh the *brains* of that *Babiloniſh Prelacy* (we mean their place) againſt the ſtones? Or who hath that hand to bring *thoſe enimies of Chriſt* (*Who will not have him to raigne over them*) *before him, and ſlay them*? We muſt confeſſe here goeth the *Eeare away*; for as evills are eaſier diſcovered then cured, ſo duties are ſooner diſcerned then diſcharged. The difficulty of the duety, the ſeeming danger in the *means*, and want of *valour* to give the onſett, weakeneth the force of the ſtrongeſt reaſons. But as thriſe noble *Nehemias* ſaid to that falſe *Bellie-God, betraying Prieſt Semaiah, ſhould ſuch a man as I flie?*

Nehem. 6. 11.

So

So ſhould you incounter all diſcouragements, & frighting alarms thus; ſhould ſuch men as we fear to doe that for our King, and Countrie, which is of more neceſſitie then *life it ſelf*?

To come then to a direct anſwer; and firſt for the perſons who muſt effect this, we ſay this evill muſt be removed by the *Magiſtrate* & *Miniſter*, according to their ſeverall places and ſtations.

The Miniſter muſt remove the wicked by the ſword of the Spirit (namely the word,) and if that cannot move, the *Cenſure* of Diſcipline muſt be uſed, according to that of Paul: *Put away from among your ſelves that wicked one*, and this muſt be done (ſaith the Apoſtle) *without partialitie, preferring none before another*; by vertue of the ſame power were Hymeneus & Alexander *delivered up to Sathan, that they might learne not to blaſpheme*. But in this the beſt may lay their hand upon their mouth, and charge themſelves with the ſinne of concealing this main part of Gods *Counſell*. As for the worſt, *the Prophets propheſie falſly, and the Prieſts bear rule by their means, & my people love to have it ſo, but what will we do in the end thereof*? Yea for our parts we can not tell how the verie beſt will anſwer it, for beſides the Scripture the Fathers tell us, that *Diſciplina eſt Dei Cultos; retinaculum fidei*, &c. It is Gods keeper; the bond of faith, the wholſome guide of a happie way.

τον πόνηρον. 1 Cor. 5. 13 cap. 5. 21. 1 Timoth. 1 20. Ier. 5. 31. Cypr.

Of which an other: *Disciplinæ jugo omnis insolentia damnanda*: By the yoke of Discipline is all insolencie suppressed. Bern.

This being *commanded* in the Word (as hath been shewed) Math. 18. 18. having authoritie and *ratification* from above Math. 16. 16. being a main *principall* of Religion; Heb. 6. 2. being the *practise* both under the Law, and under the Gospell in all Reformed Churches; this being taken away (saith Gualter:) *nihil nisi confusio & ἀναρχία*: There is nothing but confusion & Anarchie.

Must Ministers not medle with it, nor with the enimies of it? God forbid; for this were, for fear of men, to omitt a main part of Gods *Counsell*. This is to crosse divine precept, it is against the threatenings of Gods vengeance, and against the practise of the Saints, witnesse these places which we commend to the perusing of Ministers, Deut. 18. 18. Math. 28. 20. Ier. 1. 17. where observe the fearfull threatening, *least I consume you before them*. Where he clearly intimateth, that vengeance is prepared against them, who dare not faithfullie, and fullie deliver their charge, for the feare of mans face, or any other cause. This made 1 Cor. 9. 16 Paule assure himself of a *woe, if he preached not the Gospell*. Yea if he preached not all the Gospell, for so was Act. 20. 22 his practise: *I kept back nothing*, as he would say, neither for *feare*, nor *Lucre*. So *Micaiah* would say nothing to 1 Reg. 22. the King, but what the *Lord had said to him*, and all 13. 14. that he *would say*, whatsoever should come of it.

We

We know what Fig-leave defences are made in this behalf. As ſo, they may leeſe their Miniſterie: they may preach the moſt and profitableſt truths: they may ſave ſome ſowles : and by ſtriking on this ſtring they ſhould doe no good.

All theſe doth learned and *right-downe Mr. Parker* anſwer in his Policie, thus to argue is to *be wiſe above that which is written.* God needeth to no mans Miniſterie, with any diſadvantage of ſinne ; and what promiſe hath the Miniſterie without *fidelitie.* This (as the learned obſerve) is to offer a *Lame ſacrifice*, condemned Levit. 22.20. where the word doth intimate, the playing the theef with the ſacrifice.

This is (as one ſaith) to hide a part of the talent *proditorio ſilentio*; by a betraying ſilence, which the Lord threateneth fearfully Math. 25. Yea the Lord (as that Author obſerveth) expoſeth them often to the hatred of ſuch as they have pleaſed by their proditorious ſilence. Gualt. Homil. 175. in Luc. 19.

The ſame in effect doth the Lord ſpeake by his owne mouth in that quoted place of Ieremie c. 1. v. 17 *I will conſume thee*, or as the originall beareth it : *I will cauſe thee to fear*, (as if the Lord ſhould ſay:) if thou wilt betray my cauſe, for fear of man, thow ſhalt be a Coward indeed ; for it ſtandeth not with my honour to bear thee out : This fear was a ſteyn in the face of all Melancthons excellencies , and what *exigents* it put him to they who read know. תחתם

Nemo

In Epist. ad Bull. *Nemo modestior quidæm, sed nemo timidior*, sayth Zanchie of him: None more modest I confesse, but none more fearfull. It is a sure maxime, no way to be *safe*, but to be *zealously faithfull*.

Mr. Parker calleth this, hookstering of the word, in plain tearms: *Flagellare Christum, vt vita servetur*: a whipping of Christ, that his life might be saved. Then up ye *men of God*. *Nolite consentire tam scelesti vocabulo*: Endure not to keep silence, according to that charge given you by God: *I have sett Watchmen upon the* Esa. 62. V. 6. 7. *Walls O Ierusalem! which shall never keep silence, day nor night, and give him no rest till he establish, &c.* In the name of the Lord, *rise up in the gappe, make up the* Ezek. 13. 5. *breach*, for so did not the false Prophets. In the like case Moses *would not*, for the greatest appearance of Exo. 10. 26. advantage, *leave* so much *as one hoofe*. Daniell would Daniel. 6. 11. not boudge one heares-breadth. Iohn Baptist strooke Marc. 6. 18 at the roote, and Christ himself went on with his Luke. 13. 32. 33. work, notwithstanding of the threatenings of *Herode the Fox*. Downe then with the colours of the *Dragon*; trample the Scepter of the man of sinne in the dust; advance the *standard of Christ*, and say: you do not prevaile, your labour shall not be *in vain in the Lord*. *Non minus mercedis vobis debetur lavantibus Ethiopem*, &c. You shall be as well payed for trimming of a blackamoore Bishop, as though you made him white as snowe.

As

Thus as the Miniſter muſt do his part with the *ſpirituall ſword*, ſo the Magiſtrate muſt do his part in removing this evill with the *Sword of Iuſtice*, and with this more particularly, you the *great Counſell of State, or High Court of Parliament* ſtand charged; which trueth, give us leave to demonſtrate to your Honours three ſeverall wayes:

1. From precept.
2. From practiſe, or preſident.
3. From impregnable reaſon.

For the firſt is that place of the Proverbs: *Take away the droſſe from the Silver, and there ſhall come forth a Veſſels for the fyner.* Prov. 25, 4. 5.

Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe.

Here we are to underſtand what is ment by the droſſe, namely evill men, and evill Officers; and who worſe then the Prelats and their places: They are as Trithemius citeth it from Arnulphus; *Bonorum mallei*, the verie hammers, to beat the good and goodneſſe to powder; *they eat ſinne, and they are cloathed with ſinne*, as we have ſhewed. In a word, they make up a very *Maſſe* of ſinne.

2. Here is to be considered the dangerous nature of this *drosse*, it *overlayeth, corrupteth, fretteth*, & *consumeth* the *silver excellencie* of a *King*, *State*, & *Religion*; and what elſe doe the Prelats, as we have ſhewed at large? That Phraſe of the Spirit fitteth juſt their dealing with our King and State: they have made *our ſilver to become droſſe, and our wine they have mixed with water*; for the latter of theſe L.D. or D.L. made it literallie good, as we hear in the Sacrament latelie in his Chappell. Our King, Counſell, Nobles, Miniſters, & all ſort of people are wofully corrupted by that *Romiſh droſſe*.

Iſa. 1. 22.

3. Hence we plainly ſee that except this *droſſe be taken away*, there is no eſtabliſhing of the *Throne* in righteouſneſſe; So that this muſt be done, all reaſonable men will graunt; but what Magiſtrate ſhould doe it, whether the ſupream or others, (if by the ſupream it be not done) there ſtill riſeth a doubt. For the clearing whereof, as well as we can, give us leave a litle.

It is the Kings Honour indeed with David, Ezechia, and Ioſia, to purge the *howſe of the Lord*: and to purge out theſe *Pymagate Chemarims* (the very *droſſe* of his *throne*,) with the fyrie zeal-conſuming love of Gods howſe, were a duty worthie of ſo Kingly a dignity.

The

The Philosopher out of nature and experience sheweth us, that εὐδαιμονία, or happinesse of a Kingdome, consisteth in the well ordering of these three things; namely τὸ πολεμικὸν; τὸ δικαστικὸν; τὸ ἱερατευμα; that is, in matters of Warre; in matters of Iustice; and matters of the Ministerie, and of Gods worship. *Arist. Politic. Lib. 7.*

For the ordering of the last of these there is an unalterable platform in the word, in the which businesse Kings must neither adde, diminish, nor take away, but if any thing be not according to *this rule*, with the foresaid Kings, he must remove it; because he is *vindex utriusq; tabulæ*, and God will require it at his hands.

The truth of this David cleareth in his last will and Testament to his sonne: *I go the way* (saith he) *of all the Earth, be thou strong therefore, and shew thy self a man*: But how should he strengthen himself? *Keep the charge of the Lord thy God, to walke in his wayes, to keepe his statutes, commandments, and judgments*; that is, such *worship*, such *conversation*, & such *execution of Iustice*, as the Lord commandeth; for all these he calleth his *testimonies*. 1 King. 2, V. 2, 3.

Out of the which one of the Learned well observeth, that *he sendeth him not to Counsells, Fathers* (or as we may say) to *Prelats* or *Rabbins*, but to the word of God to be his guide; as it is written (saith he) in the *Law of Moses*, Deut. 29. 9. Iosu. 1. 7. *Pet. Mart.*

Yea the Fathers also bear witnesse of this truth
Cyrill Hierosolit. 4. Catech. περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲ τὸ τυχὸν ἄνευ θείων παραδίδοσθαι γραφῶν: In matters of faith or Mysteries of religion, men must not institute any thing without the authoritie of the sacred word. *Augustine* upon these words of the 2. Psalm: *Be*
V. 10. 11. *wise therefore o ye Kings; be instructed ye judges of the Earth, serve the Lord with feare, &c.* commenteth verie prettily: *Quomodo Reges serviunt, &c. Nisi ea quæ contra Iussa Domini sunt Religiosa severitate prohibeant, atque plectantur. Aliter servit qua homo, aliter qua Rex; qua homo vivendo fideliter; qua Rex justa præcipiendo, & contraria prohibendo, sicut servierunt Ezechias & Iosiah; Lucos & Templa Idolorum, & excelsa contra præcepta Dei diruendo:* How doe Kings serve the Lord with feare (saith he) but by forbidding and punishing with a Religious severitie such things, as are contrarie to Gods commandment. A King must serve the Lord one way as he is a *Man*, and an other way as he is a *King*: as a Man by *beleeving* well, and *living* well; as a King, by commanding that which is good, and forbidding and removing that which is evill. So served Ezechias and Iosiah the Lord, by demolishing the Temples, Groves, and high places of the Idolaters, yea and their Officers too. So that we see there is neither precept nor president wanting to Kings in this particular.

The King further inforceth this Counſell upon his Sonne from the benefit enſuing; *that thow mayſt proſper in all that thow doeſt*; which Counſell, ſaith the ſame Author, if it had been obſerved by Kings, the Church of God had not been peſtered *with ſuch a heap of mens traditions*; *ad quas cum principes vergunt, &c.* To which when Princes begin to incline, they grow incertaine, and fleeting in their Religion.

Hence we ſee what danger theſe *Lords of Miſrule*, and *Great Maſters of Ceremonies* bringe our King and State into, which ſhould make us all (and you eſpeciallie, right Honourable, and the faithfull Miniſters) on the knees of our hearts, to importune our *endangered King*, in the words of David: *be thow ſtrong*, or *ſtrengthened, O* King, *& ſhew thy ſelf a man, keepe the charge of the Lord* in this main & weightie particular of removing the *Prelacy*; Or (as Abimelech in an other caſe:) *Gratious Sr.* take an axe in your hand, and cutting downe, ſay to your Senate, what *ye ſee me doe, make haſte, and doe.* Iudg. 9. 8.

What hath the *droſſe* to do with the *gould*? Or the *Throne of Iniquitie* with the *Scepter of Chriſt*?

A more neceſſarie work for all Gods Church; a more Princely and profitable act to your *Highneſſe* ſelf; a more happie thing for the State, and more pleaſing to God, could not be thought upon.

That these be the *drosse*, or *perfidiously immorigerous* (for so the Septuagint rendereth it) besides all our proofes, wofull experience proclaimes it; And *gracious Sr.* you know it better then we can tell you; It is their apish condition insensibly to abuse: they are as *Worms* & *Moths* unto *Kings*, and their *States*, one applyeth directly that place of the Proverbs to their abusing of Kings: *Episcopi qui Reges sapiunt eos contra puram religionem accendunt, & cavent ne quis ad colloquium admittatur*, &c. Bishops (saith he) who hedge in Kings, do incense their mindes against the puritie of Religion, and block up the way, that no good man can have accesse or speech to them. This is very true, witnesse the bloody practise of the French Prelats against the Waldenses, whom they accused to *Lewes* the 12. of many fowle, but forged crimes; barring all accesse to the King, whereby they might clear themselves; till at length that good King tould those *Foxes*, that if he were to condemne the Devil, he would give him a hearing. Whereupon he sent his Confessor and Secretarie of State to try the matter; who returning to the King, cleared their innocencie, & commended so their pietie, and integritie, that the King affirmed by his ordinarie oath, that they were better then himself, or the Prelates that accused them.

απιθυντες.

Lavater.

We need not go so farre for instances to your Highnesse; we have too many at home; witnesse the shutting up of accesse from poore women, and their petitions, for the deliverie of their husbands, imprisoned against

againſt the Law of God, and your Majeſties Laws by the Prelates. They are ever as a *black cloud* between your Majeſties pious ſubjects, and the Princes *favour*: For the which *Swinglius* compareth them to the *watching Dragon*, that kept the golden Fleece.

But this *droſſe* being taken away by your Majeſties refining *power*, and this cloud being diſperſed by the *irreſiſtable* heat of your Sunſhining zeal; the beams of your gracious favour ſhall warme the hearts, and cheer the countenances of all your truelie religious ſubjects; that Heaven and Earth ſhall bleſſe you, honouring Chriſt with the overthrow of his enimies, and the eſtabliſhing of his Scepter in this nation; which was never yet done by any of your predeceſſours: The Lord will honour you, by making your *Crowne* faſt upon your *head*; by confounding your foes at home & abroad, yea he will ſett you as a *Signet* on his *finger*, and as a Seal upon his *hand*. In a word, *great King* (as hath been ſaid) *you ſhall proſper in all that you doe, and whether ſoever you turne your ſelf.* Yea this tranſcendent peece of ſervice to your God, ſhall make you far more glorious then all your ancients with all their great conqueſts.

With theſe, or the like ſpeeches, our Soveraigne ſhould be plyed, *whoſe heart is in Gods hand*; and who knowes, but by *prayers* and ſuch ſpeeches we might prevaile?

But

But put the case that the good *Harmlesse* King be a captivated *Ioash*, by Athaliahs *Arminianised*, & *Iesuited* crew. Or a misled Henrie the 6 dispossessed of his faithfullest *Friends*, and best *Counsell* by the pride of the French. Or a Henrie the 3. overawed by a divellish dominering *favorite*. Or an Edward the 6. over poysed and born downe from his good purposes to Gods glorie, and the good of the State, by the halting and Falshood of the *Prelats*, and their Romish confederacies; so that such a King, though he *hould* the *Scepter*, yet he *swayeth* not the *Scepter*, neither can he free himself, nor execute his designes, because the *Sonnes* of the *man of sinne* are *to hard for him*: Shall the Counsell of State leave a *good head* (though it ake) in the hands of the wicked? God forbid.

To cut themselves off from the head, is to show themselves no *members*, but either rebels or starke cowards; & not to help the *head* in such danger of destruction, both to head and members, is to proclame themselves to all the world, to be *dead*, *dishonourable*, & *unprofitable* members.

Then you the great Counsell of State must *remove the wicked from the head*, and take *away* the corrupting and corroding *drosse* from the *silver-excellencie*, and excellent integritie of the King; so shall ye have of him a *refined Vessell*. What can the head do when the hands deliver not? especiallie if the animal spirits are obstructed

ſtructed by the foggie vapours of ſuch an *Ephialtes* or *Incubus*; as the Biſhops are. As one in that diſeaſe would gladly ſpeake and doe, yet can not poſſible for the weight of thoſe Clogging *vapours*, overlaying both Spirits and nerves; So good Kings born downe, & overlaid with a *droſſie crew*; and ſcared with the black vapours of their *Chilling fears* thence ariſing, would oftē both expreſſe their deſires of reformation, and reform indeed, but they can not, or dare not vent themſelves, becauſe they ſee ſo few hearts to affect the buſineſſe, and ſo few hands to help in it, eſpeciallie amongſt the great ones; where on the contrarie the enemies of reformation will lay all their *lottes together*, yea they will ſett up eſtate, and life, yea ſowle, and all upon one reſt, for the ſafeguard of the Divels Kingdome; the more ſhame for us, that we dare doe no more, then now a dayes we dare, for the Kingdome of Chriſt.

Azariah the Sonne of *Amaziah* is much commended, that he *did uprightly in the ſight of the Lord, according to all that his Father Amaziah did*, but for this he is blamed, even when he was at beſt, that *the high places were not put away, but the people yet offered, and burnt incenſe in them.* 2 King. 15. 3. 4.

A learned Commenter giveth a reaſon of this; his ἔλλειψις, or *delinquencie*, (as he calleth it,) *etſi eſſet optimum, &c. hoc non tetavit quod fortaſſe putaret inveteratos hominū errores difficulter evelli poſſe*: thoug total reformatiō was the beſt (ſaith the author) & he knew it to be ſo, Pet. Mart.

durſt not attempt it, becauſe he thought that the people would hardly be brought from their invete-rate errors.

It is juſt ſo with us; for how many good motions of reformation, in ſundry of our Kings, have miſcaried, thorow feares, ariſing from the *perfidie*, & *rebellion* of the *Prelacy*, we have partlie ſhewed, and might further enlarge our ſelves, but that your Honours know them well enough.

Vndermining *Prelates*, and dominiering *Favorites*, have caſt our braveſt Kings into many cold ſweats.

Henrie the 3. as wiſe and well governing a Prince as any we had, after that he was rid of evill *ſpirits*; being in danger of drowning upon *Thames*, he was ſom-what tranſported with feare; and being come on ſhoare; Mountford bad him be of good cheer, now the danger was paſt: The King replyed, that he was more afrayd of him, then of drowning, or any other dan-ger: and of all the feares, and cares, & deſperate ſtraits, of this King, who were the prime cauſe, but the proude Prelates?

Yea a Tragicall inſtance of our late *King* might ſerve for proofe enough, if there were no more. If ever Prince deſerved the name of the *Biſhops King*, and *Father of favoritas*, that did he; but how was he requited of both? Surely for the reverence that we owe to Kings, we are aſhamed to ſay how groſly they abuſed him, in life and in death; yea he found himſelf

ſo

so deluded to his face, and (all things going head long to wrack) that he groaned in his sowle to be rid of his burthen; and if he had had as *mettle men* about him, as some times he had, who would have *broke* the *snare* and delivered his *sowle*) we should have seene that he would have owned the fact, and thanked them too.

Yea with greefe in heart, to come to the verie dayes wherein we now live: Have not the Prelates, & their late *Champiõ* so *hedged* in our now Soveraigne, that he could scarse looke but at their appointment; to the no small dishonour of his Majestie, the undoing of the State, and the wounding of the hearts of all his loyall and loving subjects.

Hence you see, great *Senators*, what need Kings have of such a Counsell of State, as will deliver their *sowles* from the *snare of the Hunter*.

The late Lord *Verulam* gives a verie prettie morall upon that fiction of the contention of the inferiour *Gods* with *Iupiter*; wherein it is feigned they were to hard for him, till *Briareus* came in, and made them know, they were but *Rebell-Gods*. He compareth the *house* of *commons* to *Briareus* his *hands*, whose office and place is to vendicate the *Soveraigne power*, the good of *State-government*, and the glorie of *Gods worship* from *pollution*, *ruine*, & *Indignitie*: your *Honours* are the *verie hands* which must, or should, work our deliverance,

liverance, in Religion, King, and State: Let flatterers, and enemies to King, State, & Religion, say what they will, you must be to them; that which *Antigonus* said of *Zeno*, the great Philosopher: *Gestorum Regis Theatrum*: The verie *Theater* of the Kings actions: Or as the Philosopher sayth of the hand: It is the *Instrument of Instruments*. So must you be *eyes*, *ad discernenda Regis pericula*, to discern the present danger of the King, and hands to him and us, to deliver all out of danger. The ancients give for an *Hierogliph* of a wise *Senate*, and able *Counsell*, a litle *fish* going before the great *whale*, discovering shallowes and other dangers, and shewing the way by the motion of it self. This living the whale is safe, but being dead, he knoweth not what to do; so must you provide for the *establishing of the Throne*, the rectifying of government, or he may splitt upon the *rocks* of malicious Counsell, or sinke in the quicksands of base flatteries, and at your hands his miscariage will be required.

This course have stout and wise Counsellers taken for the deliveries both of Kings and States, as we may read at large, both in sacred and prophane Histories.

The Counsell of State delivered *Ioash* from the blooddy tyrannie of *Athaliah*, Gods worship from Idolatrie, and the Kingdome from destruction; where if any object that *Athaliah* was an usurper, and that *Ioash* was kept besides the Crowne; we answer, it is as great a mischeife to a State (if not greater) for a good

good King to be manacled & swayed by the wicked in his throne, as to be besides his throne. As it is an evidēt token of Gods wrath, to be without *Counsell*; as the Spirit witnesseth of his owne people: *A nation voyd of Counsels*, Deut. 32. 28. that is, never a whit of Counsell at all amongst them; so *Wicked Counsellers* (as the same Spirit speaketh) are the very *Chair* of *Deciet*, Proverb. 12. 5. to carie Kings and Kindomes headlong to destruction.

We read of *Vzziah* his proud attempt, whose heart being lifted up with prosperitie, and forgetting that God had *wrought all his Works for him*, he will *burn incense upon the Altar* of the Lord. But Azariah, and the *valiant men of the Lord*, withstood him, shewing from the Law, that it *pertayned not to him*, 2. Chron. 26. 11. 17. &c. Yea though he was *wroath*, because he might thinke his good intent might cary him out, yet they would not suffer him V. 19.

Why then should ye, *great Counsell of State*, and our *valiant men of God*, suffer the *Ministers of Antichrist*? to offer *strange fire* on the Altar of the Lord, which will cause the fire of Gods indignation, (if it be not removed,) to consume us all.

That passage of the Philistim Princes, is verie remarkable: They seeing David with his Hebrews marching
1 Sam. 29. on with the King, fall to expostulate the matter with the King: *what do these Hebrews here?* The King apologied Davids fidelitie to the Princes, from that good and faithfull deportment, that he had found in him ever, since the time of his being with him: but with this the Princes were not satisfied, but were wroth, saying to the King: *send this fellow back to his place, &c.* They render a reason; that he would be *an adversarie to them; for wherewith should he obtain favour of his Master? should it not be with the heads of these men?*

In this same passage, there be many usefull, and observable things:

First, that Gods people in their straits should beware how they cast themselves upon the enemies of God; for that may bring them into greater straits.

2. As a learned Author saith well: *Politia non mala, &c.* It was not an evill Policie amongst the Philis-
Pet. Mart. tims, *ut Rex admoneretur, imo libere reprehenderetur a suis, vt non semper posset quicquid vellet*: To admonish the King, (saith he,) yea and freelie to reprove him, (*especiallie in matter of no lesse weight than the saving or leesing of himself and his subjects*,) for Kings may not alwayes doe what they list. As if

(saith

(ſaith the ſaid Author) they ſhould further enlarge themſelves to the King, by way of expoſtulation. Is this to guide your affayres by Counſell? to take a man to battle with you; and give him a cheefe commanders place, who hath been a heavie enemie to you and yours: the ſhedding of our blood hath won him the hearts of his people; he hath a fair pull for the Kingdome, and now you will putt a priſe in his hand, namely all our lives, by which he may bring himſelf in greater favour with Saul than ever he was before; beleeve it, that muſt not be; you (that are worth all us) we, and ours, and all ly at ſtake, we muſt not leeſe you, and the Kingdome, by preferring your fancie or growndleſſe affection before ſound reaſon.

3. The grownds of their oppoſition were verie good; For what wiſe man could thinke that a man obliged by ſo many bonds to his *Country*, and of ſuch faire hopes to the *Crowne*, would bathe in the blood of his brethren, and vaſſall the Crowne to an uncircumciſed enemie, of whoſe crueltie they had often taſted, which if he could not do, then of neceſſity he muſt betray them; and in very deed, if the Lord had not brought David ſtrangely off, he had never been in a greater ſtrait. As for the Kings reply upon the experience of Davids good behaviour, it might eaſily be anſwered: that as there is nothing liker *ſanctitie* then *hypocriſie*, ſo there is nothing liker *fidelitie* then *whited* treaſon under truſt.

For

For application: *nam fas eſt & ab hoſte doceri*, for we may learn of our enemies: is not our King and State in as great danger as *Achiſh* and his Kingdome was? Yea ſure, and greater. Love you not your Soveraigne and your Country, as dearly well, as the Philiſtim Princes did their King and Country? Ye can not chuſe, but love both better; then be as *faithfully* free with him, as they were with *Achiſh*.

Why ſhould the *Prelacie* be *Domini fac totum*, that is: *Don do all*, or grand commanders in *Church* & *State Policie*? Since, 1. they oppoſe with tooth and nayle every thing that is good.

2. They have had their hand (as hath been proved) in all the great evils, that hath befallen the Church and State.

3. Never any good thing proſpered that they putt their hand too.

4. The King & State ſtood never need, but they alwayes deceived them.

5. And laſtly, (as the Princes ſaid) if opportunitie ſerve, they will make peace with their *head*, if it be with the loſſe of all our *heads*, if they continue their places.

That which *Tullie* objecteth to *Verres*, is the ordinarie practiſe of the Prelacie: *Conſulem ſuum deſerit, & venit ad Syllam*: He forſooke his Conſull (ſaith he) & went to *Sylla*: ſo if the Pope com to *winde* his *horn* a little higher here amongſt us, the *horns* of the *Beaſt* will

puſh

push downe *King* & *Counsell*, and all, to make way for their Master.

If once the Pope with *Iehu* cry: *Who is on my side?* then all his train will be too too readie to fling Gods howse out at windowes.

For evidence whereof; take their present actions, as a scantling of their future attempts: if you looke not to them, they may well serve us, as a *Græcian Bishop* of *Muchla*, in the Province of *Tegæa*, served his Country. The Citie was beleagered by Machumet Sonne to Amurathes: he sent one of his nobles to *Asanes*, a brave commander and governour of the Citie, soliciting him partly by promises, and partly by threatenings, to give up the Citie; who answered, that the place was strong enough, and mantled with a threefold walle, besides other muniments, and store of munition; therefore it were a shame, to give a place of that strength for lost; if the great Turk were resolved to assault, they were resolved to maintain their honour, by death or by life. But the Bishop knowing that they could not long hould out, for want of victuals, sent a privie Messenger to the Turk, showing him what strait they were in, and that he might have the place as cheap as he could desire it. By this meanes the Citie was betrayed; wherefore the Author blaseth him in the margine of the Historie for the *Traytor Bishop*. But this is but a pettie matter to that which some of our owne have done, who have betrayed whole Kingdomes, besides their stirring up the subjects to rebellion.

Leonici Chalcondylæ de rebus Turcicis citatus a Iosephe Scaliger Pag. 263. Proditor Episcopus.

Beſides the foreſaid inſtances from Scripture, what abundance of examples have we in humain Hiſtories of grave Counſels prevailing with their Princes, to the great good of King and State.

It is written of *Antonius Pius* the Roman Emperour, that he debated with his Counſell a buſineſſe of great weight, ſo that he would have it according to his *will:* But *Scævola* the great Lawyer, and faithfull Counſeller, with others of the like fidelitie, would have it according to his *weale*, and ſo indeed they caried it: *I ſee Maſters* (quoth the Emperour) *it muſt be as you will have it.* Yeelding this reaſon: *Æquius eſt ut ego tot taliumq; amicorum Conſilium ſequar; quam ut tot taleſq; amici meam unius voluntatem ſequantur*: It is fitter (ſaith he) that I ſhould follow the Counſell of ſo many, and ſo faithfull friends; then that ſo many ſuch ſhould follow my will, being but one.

Dionyſ. Halic. lib. 2.

The like is related of *Lewes* the XII. of France, who thanked his Counſell much for their faithfull and conſtant reſolution.

But to go no further, have not your Anceſtours both kept ſundry Kings, for a great while out of the pitt of deſtruction, and pulled ſome *as Brands out of the fire?* Inſtãce, *Henrie* the III. whoſe hiſtorie you know, who after that he *came to himſelf* was as good a King as the beſt. It is related of him, that he would often ſay, that had his ſubjects followed his will, both he & they

they had perished, but he thanked God, that if he *knew* not how to *rule*, yet they *knew* how to *obey*.

Consider those things, and the *Lord give you understanding*. Let not men have just cause to say to the body *representative* of the *State*: what is become of the *activities*, right-downe *fidelities*, and *loves*, of English Parliaments to their Princes? Let it not be said of you, as God upbraideth that proud, but cowardly people the Iewes. That *ye are not valiant for the trueth*. Or as an other Prophet hath it, that *will not contend for the trueth*, that is, passeth by without regard, or removing the Arch-enemies of the trueth. Ier. 9. 3. Esai. 59. 4.

Give us leave to speake: Ye know how ye went away at the last rising, hanging downe your heads, yea some with tears in your eyes, (as though) ye had been led in Triumph after the Dukes Chariot: and what a deal of Triumph and tantost was there in the *Tabernacles* of the wicked?

It grieved the sowles of some, to see the Kings pale lookes, and heavie countenance, howsoever the *little-good* Prelate, and his faction, were alwayes prompting with an *omnia bene*, or *ha, ha, so would we have it*: But God hath broke the *Base*, break you the *Treble*; or the *trouble* of the *Prelacie*; & then the black *Sanctos* of their Musick is marred: But if you suffer still these grand enemies of State, with their confederate favorites, to turne our *silver into drosse, and our wine into water*; all

nations will blame you exceedingly, because they doe conceive, if any other nation had our King that they should have of *him a refined Vessell:* Yea take heede in this case, that it be not said to you by the Lord, as David said to Abner, and other of Sauls Courtiers, for the negligent watch they kept over the Kings person.

1.Sam.26. 15.16. *Are you not valiant men, and who are like to you in Israell? Wherefore then have you not kept your Lord the King? This thing is not good that ye have done.*

Besides Ministers and Magistrates, all private parties that love God and their Countrie, should have a hand in Babels overthrow; as the benefite tendeth to all, so the dutie belongeth to all. The Counsell of Hushai to Absolon sorteth well with this businesse, that *all*

2.Sam.17. 11.13. *Israell should be gathered from Dan to Beer-sheba, as the Sand of the Sea in number*, who may with the *ropes of their prayers, joyned to the* power of your *hands*, *draw the Citie of* their *Babell* into the *River* of destruction, *vntill there be not one small stone found.*

But more of this when we come to the meanes.

2. We come in the next place to the second point of proof; namely the practize of nations, or the president of all reformed Churches. Approvable practise, especially of Gods people, in a thing of high, and necessarie nature, is both a good warrant and inducement

ment to others in the like case. Yea it serveth to condemne them, if they do not follow.

To begin then with the *United Provinces*, when *Philip* the II. of Spaine, contraric to the nature of a King; the Counsell, & intreatie of his Father, his owne solemne oath, & covenant, made at his entrie, had resolved in his heart, by the instigation and evill Counsell of the *Duke de Alva*, to make slaves of the *Netherlanders*; Cardinall Granvell, and the black Counsell of *Hell* devised for the effecting of this, and for to adde to their burthens, the bringing in of 15. new *Bishops*, together with the *Spanish Inquisition*, both which the Duke de Alva established, to the spoyling of their goods, the tormenting of their bodyes, and undoing of their sowles; the prisons were so full, they were forced to erect more, upon which cruell courses 100000. families left their places, and meanes, to save their lives, by living other where, but by this *fierie triall* the Lord did not onely purge the *drosse*, and heavie disposition of that *people*, and made them more weeldie for *Armes*; but he also thereby made the scales to fall from their eyes, that in the midst of the fornace, they saw the light of the Gospell, which with all those dangers they imbraced and maintained with their blood; they gathered themselves into companies, as in Zealand there were 60. companies: they built Churches, which the cruell *Duke* demolished, and in their place set up Gallowes, executing all that could be found.

Yet for all this they went on, till thorow Gods mercie, and the assistance of neighbouring Princes (both with their purses, and the blood of their subjects) they grew to an united body; and having broake the bands both of Spanish and Popish tyrannie, they tooke away the *drosse* of that *overlaying*, & *tyrannizing Prelacie*, as the grownd of all their wo, and as the onely way to establish the puritie of Christs ordinances.

They cashiered the Bishops of *Vtrick*, & of *Haerlem* in Holland. The Bishop of *Midlebourgh* in Zealand. The Bishops of *Lewardin*, & *Groening* in Frizeland. The Bishop of *Deventer* in Overyssell, after which they prospered exceedingly against the enemies, for this is the way indeed, *to catch the ould one.*

If this had not been a good course, or if any thing would have served but this, then notwithstanding of their resisting of the Spanish tyrannie, they might and should have kept these *Holy Fathers, the Prelates*, as their *cheife builders* of the howse of God: But God taught them, and heavie experience cleared this principall; that there is no building of *Gods howse*, after his owne Patern, so long as the *Pillers* of Antichrist beare swaye in the howse: there is no shutting of the dore, whilst the thief is in the howse: so long as they had kept *possession*, *Spaine*, & *Rome* could never fullie have lost their *possession*, and therefore they tooke the right course, both for *reformation*, & *libertie*, to shutte them quite out at dores; neither did ever any true friend

friend to the Gospell to this day condemne them; not the King of France, being a Papist, nor his brother, *Duke de Angue*, their governour, though also a Papist.

Vpon this their deliverie from Spaine, and Rome, they gave this devise to their armes; a coller about the Lions neck, with this *word: Rosis Leonem, lorris mus liberat*: The bands being broken, the mouse setteth free the Lion. And on the other side against it, the King of *Spaine*, and the *Pope*, with this devise: *Liber Leo, revinciri pernegat*: The Lion being once free, will not againe be bound.

The summe of all that hath been said, concerning this particular, be pleased to see in the Historie of the Netherlands. Onely give us leave to apply the devises. *Meteren. Pag. 43. 45 49. 91. 505.*

Our Prelates keep not onely the *Lion*, our *Soveraigne*, in bands, but even the *Lion* of the *tribe of Iudah*; and as the *Pope* & *Spaniard* counted no more of the *Belgick forces*, and their confederate helps, then of so many *mice*; even so the proud *Prelates* partly thorow their owne ambition; and partly thorow the careleſneſſe, or feare, or part-taking of others, are growen with all their rable, so to outbrave the Parliament; that they count no more of them then so many *mice*: they are growen so pack now with the *scare-crow-censures* of the State, (for they count them no better,) that they are no more afrayd of that terrible *Tribunall*, then

the

the *frogs* were of the log, that Iupiter is feigned to let fall amongst them : Yea as the Hungarian goeth not ordinarily with his weapon , nor is not reputed a brave Gentleman, till he have killed a *Turk*, so among that crew, he is not a fellow *in grain*, till he have braved the Parliament : But let them know whom they deride; and as the Belgick *mices teeth* , or rather the noble *Brittans blades* freed this Lion (though now too forgetfull of his deliverer;) so cut you the *cords* (for that is better then to unloose them) set free the *Lion* of *State* and *Religion*, and you shall be more precious to God, and better metall to the state , then the gould whereof the Philistims mice were made, which they sent home in the Ark. Yea your *devise* shall be *this*, conspicuously glorious to all the world, ingravē in gouldē *Characters*, about the neck of *King* & *Church*. *Hic Senatus est medicus huius Leonis* : This Parliament hath cured this Lion of the Kings evill.

A second instance of practise may be taken from the *North-Britans* or *Scots*, our neighbour nation; who did vendicate the libertie of the Church, and State, to so high an alay , that in everie particular it was without paralell : so that the last King gave this testimonie of it, that it was as pure a Church (if not purer) as any, since the time of Christ ; and therefore he thanked God, that it was his lott to live in it ; and how came they to the excellencie of that puritie ? but by *taking away the drosse* , namely the *Prelacie* with all the train of the trumperie; so that they left not one

Hoſe

Hoose of the Beast. But who did this? even the Counsell of State? but by what authoritie, *command*, or concurrence from the supream Magistrate? Surely by none at all, but rather against the stern and cruell opposition of *three Popish Princes*, all raigning over them with an high hand; namely, *Francis*, & *Marie*, King, & Queen of *France* & *Scotland*, & Queen *Mother* Regent for the time, Sister to the house of Guise. These *three Princes* were devoted sowle and body to the Pope, & the two women were as resolute and Politick for atchieving of their malicious ends, as any of their *Sex*. Besides they had all the power and Counsell of the howse of Guise, (who swayed all France) to further their attempts. They sent great forces into *Scotlād*, with a number of the fiercest spirits, shrewdest pates, and best soldiers, that were amongst them; that with fire and sword they might destroy those reformers, with their posteritie, and root out the Gospell. We will trouble you but with one instance.

One *Labrosse*, a great Counseller, & Soldier, thought it was fittest to destroy all the nobilitie, and to billet some thousands of the French Horse upon their meanes; and as for the cominaltie to make vassals and slaves of them: his lerters directed into France to this purpose were intercepted, which stirred up the state to stand for reformation, as much as for their lives. To these fierce designes the Bishops were *Fyre*, & *Bellows*; witnesse, one of them in these blooddie broyls,

broyls, who railed and curſed the Soldiers, becauſe they did not burne, rob, ſlay, and raviſh all right downe before them. Eſpeciallie he was vexed, that they did not murther one *William Matlan*, a brave Gentleman, and ſo good a Scholler, that he was to hard for all the learning of *Sorbon*: Therefore the Biſhop would have the Soldiers to cut his throat, and that ſhould be an *unanſwerable argument*: but the Lord quenched all their fiery darts, and ſo ſtrengthened the hearts, and guided the hands of the ſtate, with the aſſiſtance of Queen Elizabeth, that they prevayled mightily againſt their, and Gods enemies, and never gave over the work, till they layd (as one ſaid) the verie *Coapſtone of reformation*.

Ep. Ambian. Buchan. rer. Scotic. lib. 10. p. 174.

It is true indeed, that our Engliſh *Euroclydon*, or ſulphurious South-burning winde of Babell, together with ſome rotten *Meteors* of incloſed vapours amongſt themſelves, have like an earthquake ſhaken the howſe, and uncovered the roof of it: but let us looke to it; we are the unwholeſome *point*, from whence this *infecting winde* hath blowen upon them; for if we doe not, it is like not onely to ſplitt our Ship upon the rock, but alſo to rent the veyle of *three Kingdomes*.

We could relate at large more inſtances, as the *French*, *Switzers*, *Bohemians*, *Germanes*, & *Geneva*, (who preſently upon their reformation removed this ground of *deformation*,) but the truth is ſo well knowne, we ſhould but take up time; onely obſerve this

this point of reformation, obſerved by the *Biſcayns* to this day, as ſome write: this being a Province of Spaines Dominions, the people can not endure a Lord Biſhop to tread upon their ground; witneſſe, that *tryall* that Ferdinand the Catholike made, by bringing a Biſhop with him, guarding him in the midle of all his great trayn; but the people not able to endure him, the King ſent him preſently out of their territories, and they digged up the ground, whereon the Biſhops Mule ſtood, and caſt it into the Sea.

I recite this the rather, becauſe it is cited by that geybing *Geographer*, who telleth the Puritanes; that *Helen.* that were a fine place for them to dwell in; but there is a better way then that, root ſuch Biſhops out of England, and it will be a finer place for the Puritans to dwell in, and let the Biſhops and their favorites go make their peace with *Biſcay*.

To conclude the point, you ſee (right Honourable) what other States have done for the deliverance of them, and theirs, and clearing the title of *Chriſts Kingdome*; and that with more reſiſtance, and leſſe concurrence then you ſhall have; therefore you ſhall do well at length to follow in that which is good, leaſt they and their actions riſe up againſt you.

The 3. and laſt poynt of proofe is from the reaſons ingageing you to the *ſervice*. We have alreadie in ſome Sections foregoing urged the matter from 9. ſeverall reaſons, or motives: now give us leave briefely to adde theſe foure: *nam abundantia non nocet*: Plentie is not offenſive.

1. Conſtraynt or command is layd upon you from the word, as we conceive, namely from that place of the Proverbs, ſo much beaten upon. Compared with
Deu. 17. 12. other places of Scripture; as, *thou ſhalt take away evill from Iſraell*; where be pleaſed to obſerve, that everie *evill* (without exception) muſt be taken away, and the greater *evill*, the greater neceſſitie of removall, and who muſt doe this? onely the ſupreame Magiſtrate? Not ſo; but alſo the *Senate*, yea every *Miniſter*, or Iudge, appointed by God, for ſo the word telleth us.

In divers places the Lord complaineth, yea and wondereth, that men of place ſtande off from the
Iſa. 59. 16. Lord in this imployment: and *when he ſaw there was no man, he wondered that none would offer himſelf*, &c. Again:
Iſay. 63. 5. *I looked, and there was none to help; and I wondered there was none to uphold*, &c. An other Prophet to the ſame effect:
Ezek. 22. 30. *I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gappe, before me for the Land, that*

that I should not destroye it, but I found none.

In all these places it is a wonder that the great Iehovah should stand *wondring*, that there were none to lend a hand, to the saving of the Church and common weal: that there was no Physitian to Minister one Dram to that deadlie diseased State: in the travels of the people in the wilderneſſe, notwithstanding of the peoples transgressions, they had Moses for a *Physitian*. In the promised Land, they had many good Iudges. In *Eli* his time, they had Samuell, and after him sundry good Kings: But at this time not one. What not one? Was there not Ieremiah, Baruch, Ezechiell, and a good remnant, that *mourned in Sion, and were marked in the forehead?* Yea sure; but Ieremie was imprisoned beaten, and put in the *stocks*, and to Ezekiell they were as *Scorpions*; the greater sort, as Princes, Nobles, & Magistrates, were either like the *Buls of Basan*, & the *King of Samaria*, trampling *all under foot*; or like the noble men of Tekoa, *they would not put their necks to the work of the Lord*; or they were like the *prudent Professors* of these times, whose cautelousneſſe *Amos* discovereth, that *kept their silence in that time, for it was an evill time.* Or if there were a remnant, that could not hould their peace, but for Sions sake they must speake; they were houlden, as *Lavater* well observeth: *Hostes Reipub. & Ecclesiæ*: the enemies of the Church and common weal; tumultuous and factious fellows, they are never quiet; the Land can not beare them.

Ezr. 9. 9.

Hos. 4.

Nehem. 3. 5.

Amos 4. 13.

The foresaid Author commenting, on Ezechiel, applyeth this to his time, and so may we to our times; for there are some of all sorts, but that the *prudent* in place of authoritie especiallie should *keep silence*, or not stand up in the *gappe*, that is the verie matter of the Lords *wonder*: for it is no wonder that the wicked in regard of their enmitie to God set their face against God, for in this they doe but their kinde; but for such as have taken Gods *presse-mony*, weare his *liverie*, given up their names to fight his *battailes*, and have inrouled themselves for his houshold *servants*; for such (we say) to have neither hand nor tongue, for Gods cause, and the removing of Gods enemies, it is a prodigious *wonder* indeed. In the originall, the Lord is said to *cause himself to wonder*, as if he could not wonder enough. He speaketh to our capacitie, and herein taxeth our *stupiditie*; shall all the hoste of Hell, as *Atheists*, *Papists*, loose *Libertins*, *Time-servers*, *Neutrals*, *Carnall Gospellers*, & *Hypocrites*, band themselves to the desperate service of the Divell, whose end is damnation, and shall not the servants of the most high, whose wages is life eternall, lay all at the Lords foote, for the deliverie of Sion: what a wonder is this?

This threateneth (as the Lord speaketh in that place of Ezechiell) a *wasting of the vineyarde*; yea further a particular judgment to such as are in authoritie, and stande not up in the gappe: *I sought for a man among them, that should make up the hedge, and stand in the gappe be-*

before me for the Land, that I should not destroy it, but I found none. Observe what followeth.

Therefore have I powred out mine indignation upon them, I have consumed them *with the fire of my wrath; their owne way have I recompenced upon their owne head, saith the Lord God.* Where we intreate your Honours, to observe Hieroms observation upon the place, who by the *heads* understandeth the *Magistrates*, that howsoever the Lord will destroy that nation, where there is none to *take his part against the wicked*, yet he will plague the *heads*, especially who should stand up *before the Lord in the Land*, to save the rest.

If for further encouragement you would be further satisfyed, to what commandement the duty should be reduced, since everie act must be warranted by a Law; we answer to the 2. commandement, which as it condemneth all unlawfull *governours*, and *government*, with all mens devises in Gods worship; so it enarmeth men of place (as Magistrates and Ministers) to abandon all counterfeit government, and superstitious worship. And so much for the first reason.

2. The 2. reason or motive added to inforce this duty upon you, is from the Kings gracious speech, at the last confirmation of the priviledges, in Parliament; wherein he did cast himselfe & the care of the state upon you; signifying, that if you had not a happie *Parliament, you might blame your selves*: now what happie-

nesse

nesse can be to King or state, except ye pluck up the plants of all our unhappinesse. As a word to the wise is enough, so a *word* from a *willing King* is enough. Your actions of reformation, by supplanting of *mightie evills*, shall be the best comment to the Kings *speeches*.

Kings are not onely content, but also desirous to have divers things done, that they would hardly be seen in, till they be done, and then they are willing to owne them; the reason is: they love to try what *stewards* of *State* they have, and whether they answer their places, in daring to remove the *Silver* from the *drosse*.

It is worthie the observing, that the State of Silicia presented once a petition to Cæsar, against one D. Calphurnius, a lewd Favorite, and oppressing Deputie. *Lucius Calphurnius, fur, latro, & machrus est: quid tibi videtur?* Calphurnius is a theef, a robber, & a hoore-monger; what thinke you? To which Cæsar answered no more but thus: *Videtur:* it seemes so; and so (as they meant to doe) they tooke an order with him, wherewith Cæsar was well content.

3. The 3. reason, which we adde, is taken from that use, which all the *professed* enemies of State and Church make of this *Prelacie*, to effect their evill ends: as David said of Goliahs sword, *there is none to that*, so saith the *Pope*, *Spaniard*, & *Arminian*, for overturning of a State, and making havock of a Church; there

there is *none to a Bishop, give them that*: that we do not slander them, let their owne actions witnesse, wherein though we might be large, yet we will clear the proofe in one or two instances, that we may draw to an end of the *Position*.

When Cardinall Granvel (as we have shewed) devised to inslave, and sack the Netherlanders, by the Spanish Inquisition, the onely meanes to bring it in, and to keep it on foote, was to put upon them 15. more Bishops, (making 3. Archbishops,) under pretence of better government; and for their maintenance, they turned the Abbeys into Bishopricks, to the great discontentement of all sorts of people; but what was the reason? the storie telleth us, that they might further the bringing in, & keeping up of that blooddy Inquisition; so that they were the maddest lads that could be found, for consuming Church and State, with fire and sword.

Duke de Alva, the Popes second Sonne, did establish (as we have shewed) both these Bishops, and the Inquisition; for the which *Im Pius* the V. sent him a rich Sword, with a hilt all of gould, and an imbroydered Hatte, decked with precious stones. *Meteren.* 43.45. 49.91. 305.

Let the projects of the *Arminians* serve for an other instance. *Arminianisme* we know is the verie *Elixir* of *Poperie*, the *Mysterie* of the *Mysterie* of *Iniquitie*; so fine a *threed*, that scarsly it can be seen, or felt: the *quintessens* of *Equivocation*: the oracle of *Delphos*; the *Cabinat* of the Popes *secret*, and Spaines *new-found passage* for *Britan*, and the *Low Countries*. As this plaguie *Comet* had its matter from the adust fierie vapours of that Popish *Prelacie*, so the *Prelacie* is meat, drinke, and apparell for the maintayning of it. *Things live by the same things that they are bred off*: now we have shewed and proved, that *Arminianisme*, and all other Schismes, and Heresies, have their rise from the Prelacie; and so by the Prelacie it must be maintained.

With this principall the Netherlands Arminians were well enough acquainted, about twelve yeare ago, when they drew to an head: and after much debating by armes and tearmes, they plainly expressed themselves, that they desired no more, but that Lord Bishops should be erected, who might set all thing in order, and keep the Church in peace; To that end they had cast their thoughts upon *Utenbogard*, to be the man, who with *Barnevelt* should have vassalled all to their owne will; so that they knew, that *peace* should have beene the *warre* of the Church: for the *Arminian*, & the *Antichristian* Bishops, are as the Father and the Sonne relatives, which mutuallie subsist;

yea

yea the *veyns* and arteries of the Prelacie, caried both *blood* & *ſpirits* from *England*, and other parts, to the maintenance of the Belgick Arminianiſme, the poyſonable root, whereof lay lower at that time then we yet well conceive; and had ſo ſpred itſelf over the Low Countries, and England eſpeciallie; that we may ſay of the *Papiſts* & *Arminians*, as the Britans ſaid of the *Danes*, and the *Sea*: *Pellunt barbari ad Mare, repellit Mare ad barbaros*: We are toſſed betweene the *Devill*, and the *deepe Sea of Rome*. As it is ordinarilie now; no Papiſt, or blancher with Papiſt, no *Stateſman*; ſo no *Arminian*, no *Biſhop*, or fatte parſon.

As the Netherlanders then had beſt looke to it, that their monſtruous Rebellions bring not back againe upon them thoſe *pragmaticall Fathers of Arminianiſme*, to the loſſe of themſelves, and what they have gained; ſo neceſſitie is laid upon you the *valiant men of Iſraell*, to ſet both the Fathers and the Children on packing; for if all our enemies, forrain and Domiſtick uſe thē as the only fitteſt *Inſtruments*, to undo us; if you remove not them, the State ſhall be required of your hands; and the practiſe of the wicked ſhall condemne you, but we hope better things of you.

4. The 4. and laſt motive is this, that if the Lord awaken not your hearts, & ſtrengthē not your hands, to ſtand up before the *Lord*, in delivery of the *Land*; then it is both a cauſe, & a ſigne, that the Land is given

for loſt ; witneſſe, the fore-cited place of Ezechiell: *I ſought a man among them, that ſhould ſtand up*, &c. But *I found none*.

Therefore have I powred out mine indignation upon them, and have conſumed them with the fire of my wrath, &c.

To this alſo the Prophet Ieremie beareth witneſſe, where ſpeaking of the vineyard of the Lord, *they have*
Cap. 12. 11 *laid it deſolate or waſte*, (ſaith he;) *and being deſolate, it mourneth to me, or over me* ; and what is the cauſe of this *deſolation*, or laying waſte, *becauſe no man layeth it to heart*; That is: no man regardeth it, nor endevoureth to remedie it.

To the ſame effect, the Lord ſpeaketh in an other place by the ſame Prophet:

The bellowes are burnt, the lead is conſumed of the fire, the founder melteth in vain; That is to ſay: All paines and coſt were ſpent upon that people in vain: what was the reaſon? *the wicked were not taken away*, that was a manifeſt token, that the Lord had *rejected them*, for they were but *reprobate ſilver*. As this is cleare from the word; ſo *Comineus*, and other great Stateſmen, giveth this for an unfallible token of enſuing ruine, when none ſtandeth up to deliver a State from the inbred devouring enemies of it.

But ſome among us beſotted in ſecuritie, may poſſibly reply: you are very peremptorie, ye are no Prophets; God is not ſo readie to deſtroy, as everie *Hotſpure* out of the pulpit, or every prognoſticating *Scribler* would make him to be; and if deſtruction do come, it may be we ſhall never ſee it; or if it come in our time, we can ſhift for our ſelves, as well as others.

For anſwer, the more warning the Lord giveth from the mouthes of his *Meſſengers*, or from the pennes of his *Clerks*, the nigher hand is deſtruction: Further we deſire thoſe *Shifters*, to take notice what the Lord ſaith to them by the Prophet Amos: *All the ſinners of my people ſhall dye by the ſword, which ſay the evill ſhall not overtake nor prevent us.* C. 9. 10. v.

Others will reply, God hath taken off ſome of our arch-enemies, and will not he in their deſtruction eſtabliſh our preſervation? Yea ſure, as hath been ſaid, if we had *hearts* to follow home the *blow*; but otherwiſe as the Lord gave us ſuch in *wrath*, ſo he may juſtly take them away in *wrath*, & give us worſe in their ſtead.

If we make not verie good uſe of Gods execution, & do for God, as he hath done for us; he may juſtly deal with us, as he dealt with Iudah, when the *yoke* of *wood* is broken, he may make us one of *yron*. Ier. 28. 13.

A third ſort will object, though our Land hath all *ſignes* & *ſymptoms* of a deadly diſeaſe; yet we are the *Lords owne people*, and he will be our *Phyſitian* to heal us, according to his promiſe, Exod. 15. 26.

For anſwer, we muſt looke ſo to the performance of the condition, that we may chalenge the promiſe: *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt do that which is right in his ſight, and wilt give eare to his commandements, and keep all his ſtatutes, then will I put none of thoſe diſeaſes upon thee, &c. For I am the Lord that healeth thee, or thy Phyſitian.*

But if they will not heare and obey, then he threateneth moſt of all, to puniſh them: who ever ſcape they ſhall not eſcape; witneſſe, his owne mouth, by the Prophet Amos:

Cap. 3. 2. *You onely have I knowne of all the families of the Earth: therefore I will puniſh you, for all your iniquities.*

And it muſt be ſo, becauſe they moſt diſhonour God; they cauſe the wicked to blaſpheme; they grieve the Spirit in the Godlie; and they leave the Land deſtitute of all defence.

Some yet will further reply, there are many ſincere and upright in the Land, who keep themſelves from the evill of their owne *hearts*, and the iniquitie of the

times;

times; yea they *mourne* for the sinnes of Sion.

For answer, 1. They shew not themselves in their places, zealous of Gods glorie, *contending for the trueth*, they are not *men in the streets*, (as the Prophet speaketh) they do not quitte themselves fullie of these men, and things that are most offensive to God. Ierem. 5. 1

2. If there be a few that by *self-denyall* have laid downe themselves, and all that they have at the foote of the Lords cause; are they not counted as *signes & wonders*; and left alone to the *destroyer*, as a *Ships mast upon the top of the mountane*? who comes forth to *help them against the mightie*?

3. All the mourners in Sion shall have their *life for a prey*, which may well content them; but if the great and *Maister-evill* be not *taken away from Israell*. It standeth not with Gods *honour*, nor the *zeall* of the truely bred; that the Lord for them should still spare a nation; who spareth and maintaineth that evill, that he most hateth.

To come to a conclusion of the point, we beseech you (right Honourable) againe and againe, and that by the *mercies* of the eternall God! If there be in you any *zeall* to his *glorie*, any *faith* to your *Countrie*, any *love* to your *Souveraigne*; any *compassion* on your *families*, and us, any looking for *consolation*; that you take away the *drosse* from the *silver*; so shall we have a

refi-

refined veſſell. We are bould to uſe to you the words of the Prophet Ieremie: *Behould we ſet before you the way of life, and the way of death:* Therefore doe the Lords work, and ye ſhall live. Theſe fiftie yeares, and upward, the Lord hath pleaded by his agents, at the bar of your Parliament, for his owne priviledges, againſt the intruſion of the *Hierarchie*, yet he could never have right, yea ſcarſe a good hearing; it is time to looke to it, and to give ſentence on his ſide; for if he be forced to take the matter into his owne hand, he will firſt caſt the ſtate over the bar, and then ſlay thoſe that would not have him to raigne over them.

Looke ſtedfaſtlie upon theſe things. All lyeth at ſtake. You are the ordinarie meanes, or none we ſee to redeeme them. At anie rate (then) *ſtrike neither at great nor ſmall, but at theſe troublers of Iſrael.*

Smite that *Hazaell* in the fifth ribbe: Yea if Father or Mother ſtand in the way, away with them; (we beſeech you,) *Nam potius pereat vnus quam vnitas:* Make rather a *rotten Tree* fall, then that the rotting droppes thereof ſhould kill the Sheep.

The meanes whereby our deliverance from this evill may be wrought, ſhall be diſcovered in the handling of the laſt *Poſition*. And ſo much for this point.

10. *Poſition.*

10. *Position proved.*

NOw followeth the laſt pointe, but not the leaſt motive of perſuation to the worke; namely, the *ſtrikinge* at this roote of *the Hierarchye*; *the removall of this Idoll*; *and the erecting of the puritye of Chriſts ordinances* (as we conceive upon good ground) *ſhall ſtay the courſe of ſin*; *remove judgment*; *Recover Gods favour*; *make up the breaches of the Church*, *and common wealth*; *redeeme the honour of our ſtate*; *remove the wicked from the throne*; *Daſh out the braines of our enemies hopes*; and *bring many bleſſings upon our King*; *Church and common wealth.*

The euidence of this pointe will undenyablie followe upon the proofe of the former. There be twoe ordinary meanes to inforce the performance of any dutie, namely; *feare of puniſhment*, & *hope of reward*, Wee are bold to preſſe them both. But wee hope your *generous* and *noble* minds like better to be led then driven; to be perſuaded then inforced. The *conjunct* cauſe being removed; the effect muſt ceaſe, and contrary effects muſt followe: for there is no *vacuitie.*

If we will ſtay the courſe of ſin, we muſt go to the fountains head. The *Prelacie* is the mother of all ſinne, and the *daughters* maintaine the *mother*; Take awey the mother, and the daughter ſhall not

finde ſo manie huſbands. The ſythe to mowe downe ſinne (as hath beene ſhewed) is *Diſcipline*, which the Prelates can not endure, and that argueth and plainely convinceth their Kindome, to ſubſiſt by ſinne.

Some of their Champions ſcoffing at the deſires of Gods people, for removall of them, and erecting of Diſcipline, bidde them *firſt ſet downe, and propound an other government; Facilius eſt, &c.* It is *eaſier* (ſaith one) *to ſubvert, or caſt downe a thing then to erect it.* Let them firſt finde out an other government, ere they remove this. His Fellow procter *Scultingius* hath the very ſame in effect, for the Popiſh government againſt the Calviniſts.

B. Bilſon de gub. 14. pag 539.

Lib. 1. p. 11

This ſcoffe reliſheth but of a *Looſe hart*, we will not ſay of *blaſphemie*; as if the government of Chriſts houſe were to ſeeke. Oppoſers of the trueth ſhould have good memories. For he knoweth and confeſſeth that there was ſuch a government as we plead for, and ſo is it yet ſtill in readineſſe, if uſurpation were removed. Every one knoweth, that an ould rotten or plaguie houſe muſt be removed, or conſumed with fire before a new Frame be ſet up: *Remove that which withholdeth, & Chriſt who ſtandeth at the doore, readie to come in, will bring his government with him.*

2 Theſ. 2. 6. τὸ κατέχον.

The foule mouthed Cenſurers of the petition for reformation, would perſwade the State, *that Diſcipline can not ſuite nor ſorte with the ſubſiſting of a Monarchie.*

Cenſ. 6.

And

And why? Becauſe they putt lying aſpertions upon it, as *excommunicating of Kings*; proceeding againſt them as tyrants, robbing them of their right.

It is an uſuall thing with whoores to call honeſt women ſo, at the very firſt boute. They ſeeke the *Preſbyterians* where themſelves doe *lye*; *ſi accuſare ſat eſt, quis erit innocens*; *If it is enough to accuſe who ſhall be cleare*? Hath it not beene their owne ordinary courſe (as hath beene ſhewed) to interdict *Kings*, to depoſe them, and cauſe their lives to be taken from them, doe they not now uſurpe the Kings right, (as hath beene proved.) And where they grant that actions *Matrimoniall* of *Tithes*, and *Teſtamentary* actions doe belong to the King *de jure*; yet they take them all to their owne Courts *de facto*. But what profit or priviledge can they ſhew the preſbyterians to have robbed Kings off? yea have they not rather parted with their owne, for the advancement of the Goſpell?

But to anſwer directly, to ſay that the government of a *King*, & the good of his State cănot ſtand with the government of *Chriſt*, jumpeth fully with that impious conceipt of Herode, who hearing of Chriſts comming in the fleſh, was *exceedingly troubled*; but without cauſe, for Chriſt had no eye to his Kingdome. Vpon this conceite one writeth theſe pritty Iambicks: Matth. 2. 3. ἐταράχθη

Hoſtis Herodes impie,
Chriſtum venire, quid times?
Non eripit mortalia,

Qui regnat dat cœlestia.

Impious Herode, enemy to Christ,
What makes thee feare Ghrists comming in our mould?
Will he from Earthly Kings their Scepters wrest?
Who gives Kings Crownes, more glorious then of gould.

In a word, none but enemies to Christ, are enemies to the government of Christ, and if Christ were here on Earth, they that cannot endure his government, would not endure himself.

But to go on with the point of removing judgement, and the blessing ensuing upon reformation: besides the grounds from the former Positions; it is as cleare a trueth, as any in Gods booke, from promise; Instances of Examples, and reason:

For the first, the Scripture is abundant; it presseth no thing more; witnesse first, that place of Samuell: and Samuell spake to all the house of Israell: *Put away the strange Gods from among you, and Ashteroth, and prepare your hearts unto the Lord, and serve him onely, and he will deliver you out of the hands of the Philistims.* Here a people over head and eares in calamitie, there was in them *humiliation*, but they wanted *reformation*; the Prophet biddeth them joyne reformation with humiliation, and they should have what they desired.

1 Sam. 7. 3, &c.

To

To the same effect, the Lord speaketh by the Prophet Esaia: though the Israelites *Silver was become dresse, and their wine mixed with water*; that is; they were becom glistering hypocrites, and they caried a fare show and semblance of Religion, as drosse caries a show of silver, and wine mixed with water, a colour of wine; For this especiallie the Lord hateth them, howsoever they pleased themselves in those deluding showes; yea their *Princes* & *Priests*, that should have reformed others, both by Discipline & Example, were *Rebelles, Deveurers, Theeves*, & *Robbers*, and companions of such, ὀπάδοι, δεσπόινα, πόλα κοὶ θεραπαινίδες: such Mistresse, such Maide. Yet for all this; though their sinnes were of a scarlet, or crimsen die, if they will but *heare and obey*; if they will clense their hearts, and take away from before the Lord the evill of their workes, and doe good in stead of evill, he will not onely forgive them, but also bleise them, *they shall eate the good things of the Land*, V. 19. Yea he promiseth to *turne his hand upon them*, (that is, to turn from smiting of them,) *and he will burne out the drosse, till it be pure, and take away all the tinne*, V. 25. Observe what followeth: *He will restore their Judges, as at the first, and their Counsellers, as at the beginning; so shall it be called a Citie of righteousnesse, and a faithfull Citie*, V. 26. Observe the fruites of reformation; which though the Lord himself effecteth, (for without him we can doe nothing,) yet he reformeth by secundarie means, where in he honoureth man much, and maketh him manifest his obedience.

C. 1. v. 22.

This Mr. Zanchie witneſſeth in a treatiſe of the reformation of the Church; ſpeaking of the foreſaid place of Eſaia: *I will burn out the droſſe*, &c. *Quid per ſtannum*, &c. What is ment here by the droſſe and tinne? *new Doctrine, will-worſhip*, and all ſuch things as have not their foundation from Chriſt & his Apoſtles. *Sunt igitur omnia ſtanna novarum Doctrinarum, & novorum cultuum tollenda, & ſtatuenda quæ tempore Chriſti & Apoſtolorum*, &c. *Imo Ceremoniæ & Diſciplina ad prima*
Iſa 10. *principia, & primos fontes rediganter, ut profligatur omnis novitas*, &c. The tinne of new Doctrines, and new invented worſhip are to be removed, and things are to be eſtabliſhed, according to the inſtitution of Chriſt and his Apoſtles; yea all Ceremonies and Diſcipline are to be reduced to the firſt principals and fountanes head of Chriſts inſtitution, that all noveltie may be abandoned.

Where he alſo obſerveth, that our Saviour Chriſt bringeth all things to the ſame ſtandard, in theſe
Math. 19.8 words, from the *beginning it was not ſo*, rejecting everie ordinance, that hath not his inſtitution from God.

This ſaid Author preſſeth further this point of reformation from that place of Ieremie, which offereth
C. 6. v. 7. it ſelf for an other proofe: *As a Fountaine caſteth out her waters, ſo ſhe caſteth out her wickedneſſe*.

To what a corrupt and corrupting habite of ſinne was Ieruſalem growen? like a poyſonable welſpring it was ever caſting out deadlie waters; yea they were

growen *shameleſſe in their abominations*, and therefore the Lord threateneth to ſlay them V.15. Yet for all this the Lord biddeth them: *Stand in the wayes, and behould, and aſke for the ould way, which is the good way, and walke therein, and ye ſhall finde reſt for your ſowles, V.16.* As if the Lord ſhould ſay: Looke but upon my wayes; compare them with the wayes of ſinne, that ſeeme ſo ſweete unto you, and wherein your deceiving Prophets ſooth you up; conſidder whether my wayes be not both more equall, & more profitable then the wayes of ſinne; for in them ye ſhall finde *refreſhing*, that is both comfort and proſperitie, where in the wayes of ſinne there is nothing but wo and ſorrow. So that (as Zanchie obſerveth) he allureth, or inforceth them to reformation. *Argumento ab utili*: From an argument of commodity.

So in the fourth of the ſame Propheſie: *O Iſraell! if thow returne unto me,* (ſaith the Lord,) *and if thow put away thine abominations out of my ſight, then ſhalt thow not remove.* V.1.

One place more from the Propheſie of Ezechiell: *Albeit they ſet their threſholds by my threſholds, and their poſtes by my poſtes,* (that is, their Idolls by my worſhip, as indeed we have done,) *they have defiled my holy name with their abominations, which they have committed; yet let them put away their fornication, and the carkaſſes of their Kings farre from me;* That is, monuments of Idolatrie, erected to Ammon and Manaſſeth: *And I* C.45.8.9

will

will dwell among them. Innumerable places from Geneſis to the Revelation, we might quote to this purpoſe; but the point is ſo preſſed dayly from the pulpits, and you are ſo well acquainted with the Scriptures, that we neede but to give a taſte. If Epheſus *will repent, and doe her firſt worke*; and Sardis *ſtrengthen the things that are like to dye*. Yea if our *Laodicea* will be *zealous and amend*, the Lord will take up the controverſie betwixt us and him; he will ſet his favour upon us; in ſtead of judgment we ſhall have mercie; in ſtead of Ignomine glorie; in ſtead of want, plentie; valour and magnanimitie; for faint-heartedneſſe: our Church ſhall be *buetifull*; our common-wealth *floriſhing*, and if ye *remove the droſſe from the ſilver*, we have the promiſe of a glorioufly *refined King*.

The ſecond ſort of proofe is from the never-failing practiſe of Gods *performance*, with all ſuch as doe reforme: hath the Lord failed, or come ſhort in any thing that he hath promiſed?

Did not the Iſraelites upon their mourning & putting away their Idolls, (eſpecially Aſhteroth) finde deliverance from the yoke of the *Philiſtims*, and that by a glorious and marvelous victory over them, from the Lords owne hand, without ordinary meanes? What was *Ai* before *Ioſhua*, when the curſed thing was removed? What was Benjamin before Iuda, when by humiliation their *ſpeciall ſinne* was done away? In a word, can any give an inſtance, that ever Gods people

1 Sam. 7.

were

were denyed their suite, when they tooke a right course *before the Lord?* He is still the same God, and wilbe so to us, if we doe as they did for our breaches of Church, and common wealth.

The third sort of proof is taken from the reason, why it should be so; namely, from the nature of Gods promisses; which are *all yea and Amen:* from his end and intent in his threatenings, which is not to *destroy*, but to reclaim: and lastly from his order of proceeding, namely he inviteth alwayes to return, before he overturneth. *Return, return,* &c. *Why will ye die?*

When God proclaymed his Israel to be nothing but a wellspring of *wickednesse*; yet how loath is he to cast him off. *Be thow instructed o Ierusalem* (saith he) *lest my sowle depart from thee, lest I make thee desolate in a Land that none inhabiteth:* were the rebellions and abominations of Iudah so great, and so grievous that he hounded on the enimies to beseege her, and sack her v. 4.5. and yet was his *sowle with her?* yes sure or how should he threaten that his sowle, or *affection* should depart from her; yea his sowle was loath to depart, and would not depart at all if she would but hearken to *instruction*: here the Lord showeth the carefull desire of a parent, and the powerfull prevayling love of an husband, & that towards a *rebellious childe*, and an *Adulterous woman*. Ier. 6. 8.

The like affection we see in God towards that Rebellious & Hypocriticall Israell and Iudah, whose *goodnesse was as the morning cloud, going away as the morning Dew*, that is they seemed to have a certain holinesse and repentance in them, but it was but *formall* and *Hypocriticall*: a cloud without rain, a vaporous matter, quickly dissolved, and as the morning Dew quickly dryed up. Of all things God can not endure those *sea-sick* counterfeit apish fits and yet for all this, when nothing could reclaim them, the Lord breaketh out for them (as we may say) in a mother-like passion: *O! Ephraim what shall I doe vnto thee? O Iudah how shall I intreat thee?* as if the Lord should say, all possible means have been used to cause yow *Israell* and *Iudah* to return; but nothing hath prevailed, and what shall I doe more? O! that there were any way, or meanes, to recover yow; so that the Lord beareth, till he can bear no longer. Ah (saith the Lord) *I will ease me of my adversaries, and aveng me of myne enemies, vox indignationis & commiserationis* (as one saith) a voyce of indignation, against sin; and yet a voyce of commiseration toward the sinner; he must in Iustice reveng, and yet his mercie is loath to doe it.

Hos. 6. 4.

Esa. 1. 24.

Since

Since then the promiſe, and practize of the Lord, and reaſon from the Lord, make all good the trueth of this poſition; why ſhould we either doubt of it, or give our ſelvs reſt, till we enjoy the happie experience of it? wicked men putting far from them the evill day, lett their caſe be never ſo deſperat, they never *ſay there is no hope*; but Gods people fall fowle on the contrarie; when they ſee a ſtate in a forlorn condition; the wicked advanced, and the abſteyner from evill made *a prey to the wicked*; they are diſheartened from vſing means, becauſe there is litle likelihood of prevayling; holding it their only hope, to have no hope: thus, *Zion ſaid the Lord hath forſaken me, and my Lord hath forgotten me*: not ſo; for if thow forget not him and thy dewtie, and indevor, God can not forget thy labor: obſerve how the Lord preventerh this objection, *Lett the wicked, forſake his wayes, and the vnrighteous his owne Imaginations, and return vnto the Lord, and he will have mercie upon him, and to our God, for he is verie readie to forgive.* But they might have objected; can God ever be reconciled to us, who have tranſgreſſed all his lawes, and broken covenant ſo often with him? no ſure; no *man* will do ſo; true ſaith the Lord, nor would yow do ſo to any, but I am not as man, *my thoughts are not your thoughts, neither your wayes my wayes; for as the heavens are higher then the earth, ſo are my wayes higher then your wayes.*

Eſa. 49.14

Eſ. 55.7. 8.9.

Where obſcrve the condition; if wickedneſſe be forſaken, and removed by thoſe that are in place; then the Lord can not chuſe, but ſend a bleſſing.

This ſame Argument *ab utili*, or profit, hath prevailed much in the matter of *Reformation*, with people or ſtates, meerly ſeeking themſelves, and their owne ends, without any conſcience of obedience to the commandement; and if they pretended any zeall, it was but *ſtrange fire*, a temporarie, and time-ſerving heat, was the moſt, and the beſt. So ſelf-ſeeking *Iehu* reformed to a great hight, in removing of the evill, & reſtoring and eſtabliſhing of the good; He did execution upon all Ahabs ſeed, the Prophets, Servants, and Prieſts of Baall to a man; he burnt Baall his Idols, threw downe the Temple, and made a lakes of it; he boaſted much of his zeal, and uprightneſſe of heart; the Lord giveth this teſtimony of him; that he had *executed that which was right in his eyes*; & had *done unto the howſe of Ahab all the things, that were in Gods heart*, v. 30. And therefore the Lord promiſeth, that *his Sonne ſhould ſit on the Throne of Iſraell, unto the fourth generation.*

2 Kings 6. 10.

The Lord made alſo this good; but was there either *right eye*, or *right heart* in Iehu for all this? No ſure, for he departed not from Ieroboam his ſinne, and the Lord puniſhed his poſteritie for the very act, that he approved, becauſe he did it for a Kingdome, and not to the Lord: yet we ſee how farre this temporarie re-

Hoſ. 1.

ward

ward prevailed in the matter of Reformation, with a meer *time-server.*

The Iesuits having got footing in the great Kingdom of *Iapan*, by their hellish plotts, & undermining of great ones, they sett all the State on fire; the Princes and Nobles against the King, and one against an other, till it was come to blood; but some wiser then the rest, discovering that infernal brood to be the ground, and cause of that state-consuming *sedition*; called the Iesuites to an account, executed some, and banished the rest, and inacted thereupon, that it should be present death for any Iesuite, to enter the Kings Dominions; which remaineth in force to this day.

By this reformation they are rid of that crew, who are the curse of us, against whom we have Lawes as good as may be, but no execution.

Vpon this same point of ensuing good, the Biscaines are at a deadly enmitie, and naturall *Antipathie* with the brood of *Prelats.*

Vpon this ground Venice, Millane, and Naples, will not endure to heare of the admitting of an *Inquisition*; for thereby, *Honour, wealth, peace*, & *prosperous successe*, should be utterly cashiered, and they their meanes, and families should be worse then *Gallie slaves.*

By force also of this stronglie prevayling argument, the Netherlanders rid themselves, and their State of that bitter *root* of *Lord Bishops*; whom they knew to be the strength, & *leaders* of the *Popes forces*, and chiefe *Pillers*, (as we have proved,) for supporting that *great Antichrist*.

For a closer of this point; be pleased to observe one instance from the present practise of the Hollanders. Since that nation is marked of all the world, to be the *procreant* & *conservant cause* of all mixtures of Religion, as that *Ægyptian Nilus*, is the mother of all sorts of monsters; it is matter of some wonder, why they are so farre from tolerating that ould *Pelagianisme*, and new *Arminianisme*, that they suppresse it with all their main; executing some, banishing other some, offering meanes and lives, and all in opposition of it; yea if the *Arminians* meat in private, their house & means are like to be ruined & spoyled by the multitud, the people persewed to the danger of their lives, so as they love no thing so much as *pictures* & *prunking*; so they hate no thing so much as the *Spainyard* & *Arminianisme*: but what is the cause of all this indignation against Arminianisme? Is it because it is the *Popes Benjamin*; the neetest spun threed of *Poperie*, the last and greatest *monster* of the *man of sinne*, (for as the liker a *Mounkie* is to a *man*, the greater monster it is; so the liker *impietie* is to *pietie* the more *monstrous* it is?) Or is it because they love, & longe to be ingrafted in that Antichristian stem

ſtem of the *Prelatie*? Or becauſe it draweth the verie life out of Religion; and changeth all Religion into a *Protean form* of Religion? Or laſtly, becauſe it derogateth from the verie *eſſence*, and *attributes* of God, exalting man againſt his maker? No; not for all theſe; yea directly for none of theſe; for then they would ſuppreſſe Poperie fullie; then would they not with *Sultan Solyman*, or blanched Atheiſts, make ſo much of that *Machivilian* principall; that *a State may tolerate any Religion, ſo it be for its profit*: which is directly (as one obſerveth) againſt the nature of God; and true Religion, (for there muſt be but one.) the vertue of the commandement; the Office of the Magiſtrate; the dealing of Idolaters with their falſe worſhip, confirme this truth: and laſtly; it is againſt the true profit of the State. *Maxim. 2.* *Speeul. Belli ſacri. c. 39. p. 232.*

Againe, if in conſcience they obeyed the commandement in one particular, they would alſo in an other, eſpeciallie of the ſame *ſpecies*, or kinde: But ſince none of all theſe be the verie moving cauſe of their thus plying of the Arminians; what is the cauſe? Anſwer; this is the very marrow of the matter; they feare their *cappie* hould; namely, leſt the Arminian grow ſo ſtrong, that he overtop the State, and get the ſtaffe out of their hand, (as indeed he is like to doe,) leſt like a *Murmoſett* (which caries the face of a man, & yet is a great enemie to the Mounkie) he ſhould learn a trick beyond all their tricks; to overturne their trading; or leſt out of deſire of reveng, for the ſuppoſed wrong done to their ſect; like the Arabian Monſter

Cac-

Cactus, they should set all on fire with their breath, & yet live themselves like the Salamander in the flame; but if they can keep them under from all place of government, both in Church and common wealth; both in armes and civill judicature, (though in some of these places the Arminian prevayleth;) and if they can expose thē to the indignation of the people; and keep his horns so short, that he can not push; then they thinke they shall *prosper in what they put their hand to*; so that it is clear; that libertie, prosperous successe, glorious renoun, plentie, prevailing against the enemie, and the enlarging of their tents, maketh them looke well to the Arminians water, that this bird of *divers colours* grow not to big in her nest.

Then if we set apart Religion, (which God forbid,) yet let glorie, prosperitie, and good successe, at home; victorie over our enemies, abroad; the removall of all evill; the enjoying of all good, all attending upon the downefall of the *Prelacie*, prevaile with you, to the abandoning of the stinch of these *Harpies*, which have made our Israell *like a bird of divers colours*, (as the Lord speaketh,) that is in stead of the Lords *liverie*, she is all stuck full of the gaudie Feathers of *superstition*, which causeth the Lord to set the *beasts* & *birds* of all nations about her, to eat her up. They stand gazing indeed at her *gay Feathers*; but they flout her, and devour her, because she hath quite spent all her *Eagle-spirits*.

Ier. 12. 9.

To

To conclude; be pleased (right Honourable) to take a patern out of the Prelats owne practise, for the confirmation of this point. What is the reason, that the Prelats can rather suffer divers sorts of Hereticks, and dangerous Schismaticks, to live by them, then the *Reformers*, or *Disciplinarians*, as they call them? Is it not because they meddle with the great *Diana* of their *Lordly pomp?* These would have the Prelates bring their callings to the tryall of the *Sanctuarie:* These would have thē lay away their *Lording*, & do the worke of the Ministerie; yea to be content of the portion of the Ministerie: These would have them to put away their *abominations* from the Lords eyes; wherewith they breake the backs, and overburden the consciences of many thousands: These would have them to suffer Christ, whom they have kept so long at the doore, to come in, and reigne among us: But these are saucie fellows: These the *Land can not bear:* These must be smitten on the cheek, and put in the worst place of *Golgotha*, or banished the Land; and why good men? *What hath the righteous done?* A dangerous thing indeed; they have spoken against the *profit* of the *Hierarchie*; and as one of the ancients saith well: *Si Petrus resurgeret, &c.* If Peter should rise from the dead, and should meddle with their sinnes, & profits especiallie; they would spare him no more, then they doe the faithfull of our times.

Trithem. de Arnulpho ex ejus Chronic.

It was a maine motive of the Phariſies hatered toward Peter and Iohn, that they had beene *with Ieſus*, Act.4.13. So the Prelates hate theſe men, becauſe they plead for *Ieſus*.

One of the *Prelates watchmen*, preaching before the King, out of the 11. of Numbers, upon Moyſes pains taking, and the people his murmuring: In his *Miſapplication*, came firſt to gird at the loan-mony recuſants; and then bitterly to envey againſt the *Preſbyterians*, or *Diſciplinarians*, (as it pleaſed him to tearm them;) but why againſt them? becauſe they could not endure that either due obedience, or Honourable maintenance, ſhould be given to the Biſhops; and therefore (ſaid he) they had beſt looke to them; for if they have the cutting of the Biſhops *Cloath*, their trayns willl be ſhort enough.

But to leave him in his Spiders *Web*, and to follow the point a litle further: Intruders upon other mens right, can endure any men (how bad ſo ever) rather to live by them, then the ſervants of him, whom they „ intrude upon; and thence it is, that theſe wicked huſ„ bandmen killed the ſervants, (as it is in the Goſpell,) „ that came to receive their Maiſters rent, Mat.21.33, &c. „ They did not kill the theeves, or the robbers, and ſpoylers of the vineyard; but the *Servants*, yea and the *Sonne* too; And the end of all was, *that they might take the inheritance*.

Divers

Divers laterall or ſide-windes may blow together; but windes directly oppoſite, can not blow together: Herode & Pilate did agree to the crucifying of Chriſt, becauſe that winde might poſſibly blow ſome profit to them both, (as they ſuppoſed by the pleaſuring of Cæſar.) The Phariſees, Saducees, and Herodians (though all at ods one with an other) could yet concurre to the inſnaring of Chriſt: Since all theſe have out of their love to profit, looked ſo cloſſelie to ſuch as were againſt their profit; whether they were friends or foes to God; whether their actions or ends were good, or bad; it will be great imputation to you, not to remove that, which hath ever hindered, and ſhall hinder, till it be removed, all the Honour, and welfare, that can be thought on, for the good of Church and State: and alſo not to eſtabliſh the *Scepter of Chrtſt*; which being eſtabliſhed, all honour, and happieneſſe, ſhould attend us and ours; yea God ſhall *dwell among us*; and then what good thing can be wanting to us.

Stand you vp then before the Lord; lend God your hand, (as we may ſpeake with reverence,) and he according to his promiſe, will be our *Phyſitian*, and will put no more theſe *heavy deſeaſes upon vs*; If we return to him by true reformation, *the Lord will turne to vs, and will heale vs, as he hath wounded vs*; ſtricke you but the right *veine*, and God will doe the cure. As for Honour; if you will *Honour God* in this particular, (as hetherto he hath not beene honoured in this nation,) Exo. 15.26 Hoſ. 6.1;

he will not onelie make our ancient honour to returne, but he will heape more honour upon our head, then ever heretofore he hath done; But upon the Kings Majestie especiallie, and you the Instrumentall *restorers of all things*, you have Gods promise for it, and he will
1 Sam. 2.3 surely make it good: *them that honour me, I will honour*; As for our enemies, forraigne and domestique; this will be to them as the *thunder clappe*, which discomfitted the Philistims. This will be the onely *hornett* to strike terrour to the hearts of all our *Romish Cananites*. All the prophane crue, and enemies of State, will be glad to hide their heads, at the *fall* of this *Babell*; *Spaine*, *Rome*, & *Austria*. And all our English *Edomites* will be attired in mourning; crying out *alas! alas!* the helmet of our hope is fallen; yea, if you doe it indeed, your Honours shall see, that none but Babells friends will either helpe them, or pittie them. And for this especially, they are to be looked unto. If this be effected, the hearts of all that plaguie crewe of *Dunkerke*, and the hearts of all their abetters will faile them. This will be more matter of rejoycing to all the Reformed Churches in the world, and especially to Christs distressed people, then ever as yet they heard off from us; For to speake the truth, some Reformed Churches dare not trust us, and all expect litle good of us, whilest the Hierarchie overtoppeth the State; neither is this in them a groundlesse conceite.

For first, how can the *Scepter carryers of Antichrist* affect and further a State, or Church governed by the Scep-

Scepter of Christ, quite opposite to their subsistance?

2. How can they helpe them, when they hate their cause?

3. How can they wish them well, and doe them good abroad, when they persecute and kill at home their own brethren, and Countrymen, yea not sparing their kindred in their flesh, for the very same cause, which these forraignes maintaine, and for which they suffer?

4. They are no friends to such people, for they repine much they should have any supply; witnesse, that *Amazia*, or burden of the Lord, that in the time of collection called the French (Deffendors of the Gospell) by the undeserved name of *Traytors* from the Pulpit. This *Inquisition-Impe*, is *juxta pomem & pontificem*, hard by the Pope, and the foote of the bridge; whose blasphemous scoffing of the word; reviling of Gods people; professing of Poperie, and resorting to Gondomars howse, requires that you should rather censure him as a *Wolf*, than suffer him to be over a flock. To this particular also the Prelates bear witnesse, calling of the *Ministers* into question, for mony collected to their poore brethren, *Ministers* of the Pallatinate. As for the last collection, no thankes to them.

5. And laſtly; They oppoſe bitterly, by ſpeech & writing, the Learned, & worthy maintainers of the puritie of Chriſts ordinances, or oppoſers of the Romiſh traſh, and Hierarchicall government, as *Beza*, *Calvine*, *Cartwright*, *&c.*

As the Papiſts have newly printed a thing againſt the Calviniſts, for rooting of them out of all places, where they reſide; ſo the Prelates are not wanting to ſecond them here with *pen*, & *pike*, for their utter extirpation, yea they and theirs deliver it, as a maxime; *If the Preſbyterians or omniparians be not taken a courſe with; they can not ſtand.* Therefore all religious profeſſers (whether *conformers* or *non-conformers*) had need to looke to themſelves: For with them and the Papiſts, all theſe are *Calviniſts*; witneſſe that *Sack-butt*, that bid a *plague on all conforming Puritanes.*

As for ſtate-profeſſors they hould them their friends. Since then the good of Chriſts cauſe: the glading of all Gods people: the ruine of Antichriſt, and the ſhaming of his friends faces, calleth for ſo worthie and noble a worke. *Ne veſtræ occaſioni deſitis, nec ſuam hoſti detis: Looſe not ſo faire an oportunitie; give no advantage to your enemie.* Strike this *baſilike-veine:* For nothing but this will cure the *Pleuriſie* of our State. Which if you neglect, they may (perhappes one day) tant you to your faces, with this diſgracefull proverbe: *Phyſitian heale thy ſelf.*

Take

Take of then this Hydraes head: and ſenſe, life, action, and motion of all the wicked, and wickedneſſe, ſhall periſh.

Laſtlie, to drawe to an end; It maketh much for the proſperitie, and peace of the State, if we make warre on Gods enemies; becauſe they are Gods enemies: and diſburden the Land of that which is *a burden* to him; he will be at peace with us, and then all things ſhall go well with us. For *if he be with us, who can be againſt vs?* As for th'increaſe of the Kings eſtate, and ſupply for his affaires; what can make more then this?

For firſt, if the King be with God in this; he will be with him, and what can he want?

2. The wealth of the ſubject ſhall be much increaſed, both by Gods bleſſing on their labours; by reaſon of their better & more holy cariage; and further, by ſparing 200000. pound per annum, at leaſt; which the Prelates rake out of them.

3. Being governed by the guidance of *the Goſpell of peace.* They ſhall not be ſo prone to law-ſuits, wherein much monie is ill ſpent, and much idlenes & other ſinnes do enſue by attendance from their neceſſarie affaires: and by conſequence much povertie followeth.

4. The

4. The Miniſterie ſhall ſave by this meanes 100000. pound per annum, extorted from them by the Prelates.

In cauſes and braules about matrimonie, the people ſpend not ſo litle as 50000. pound per annum, beſides the great ſummes which they have for probates of willes, being the Kings proper due, which might inrich his coffers 100000. pound per annum, and ſave them from abuſing the will of the *defunct*, under a colour of ſuppoſed *pious vſe*. To omitt the unlawfull gaines of their *Soul-cenſures*, with a great ſhare of this; yea or all (if the King and State ſtood in need) would the ſubjects be readie to ſupply for ſervice: For as the wealth and honour of a King ſtandeth in the wealth, and love of his ſubjects, ſo what will they not give or do where their love is fixed.

Laſtlie, the Prelates Lord-like meanes, ariſing to 23217. pound, or there about, per annum, (as we conceive,) beſides their *commendames*, and other emoluments,) might ſerve his Majeſtie for manie good uſes, where it doth no good now, but much hurt.

Advertiſment to the ſubjects of Scotland. pag 88.8.9

By this Princelie revenew (as one of their owne friends obſerveth) *put upon them by the prodigalitie of Princes, they are turned from religious Prieſts to temporall Princes: Into whoſe hands by this meanes the Princes have put the verie ſame ſword, wherewith to this day they doe*

not

not onelie cut the throat of Kings and their authoritie, but have also spoyled the puritie, and piety of the Church of God: and *in place thereof have introduced this pollution, pride, avaritee and superstition*, which shall never have an end, so long as they *remaine so rich as they are. Devotio peperit divitias, & filia devoravit matrem:* Devotion brought out wealth, and the mother devoured the daughter, we use his owne verie words.

Thus we see that bad they are by their calling; yet made worse by their revenew, which to remove inro his Majesties hands, would be profitable for all, and hurtfull to none. In this respect they may well be called κλῆροι, as Aristotele calleth *favorum pestes*: the plaguie consumers of hives; they eat up the sweat, and poyson the rest.

By removing of this Antichristian calling, and his Majesties taking the meanes ro himself, he shall do two good Offices in one; namelie, he shall supply the wants of the State, and pull them as brands out of the fire of their dangerous, and unlawfull condition. Try but the withdrawing of their temporall emoluments, and they will presently forsake their *leaden arguments.*

It is cleare by the former testimonie and others produced to that effect, how they spoyle all both temporall and Ecclesiasticall jurisdiction: If they spare not Christ, they will spare nothing. They that would make *Paul conforme*, cannot choose, but *deforme* all.

And therefore M. Bullinger calleth them *Harpyes*, that is monſtruous byrdes with maiden viſages, *but rauenous tallants, leaving an ill ſmell upon all that they touch.* They are compared by one to the Devill, and Scamony, which alwayes leaveth an evill diſpoſition behinde them.

For our parts we will ſay no more of them, but that which a learned Antiquarie ſaid of *Rhumney Marſh: Hyeme mali; æſtate moleſti; nunquam boni:* Bad in Winter: hurtfull in Sommer: never good.

And ſo much for the proofe of the Poſitions.

It will not be amiſſe before we ſhut up the treatiſe, to ſay ſome thing concerning the meanes, whereby the *Prelacie* may be removed.

Maſculous reſolution, and ſtrenuous action, are the two twins of an Heroick Spirit: as armes are never wanting to maintaine true fortitude; ſo too, theſe two brought forth by true valour, and mature deliberation, meanes can not be wanting; If out of *the pride and feare of the heart*, they be not neglected, or *quarrelled*, the worke ſhall be done; but if all the meanes that poſſiblie could be thought on, were laid open to the eye of a ſtate, yet if *the Princes* (as the Lord ſpeaketh) *be like Harts that finde no paſture*; or (as he ſpeaketh of Ephraim) *if they be like a ſilly doue without a heart*; that is without reſolution & courage; there can be no good done

Lament. 1. 6

Hoſ. 7. 11.

done, not honour atchieved; and that is a fearfull token, that the Lord hath a purpose to slay such a people: but we desire and pray to see better things of you, & from yow, & that the Lord would give you eyes, harts, and hands, to use all good meanes, to bring your appointed worke to passe.

Thrise noble Nehemiah undertooke a great work; had very weake meanes, much opposition; not onely by the enemies without, but even by that false bellie-god betraying priest Semaiah, he was tempted to a cowardly forsakeing of the work; but God gave him *an other heart. Should such a man as I flee* (saith he:) so must you (right Honourable) resolve to encounter all discouragements, difficulties, and frighting alarmes thus: *Should such men as we feare to doe that for Christ, our King, and Countrie, which is of more necessity then life it self.* Nehem. 6. 11.

It were enough that we have proved punctually the worke to belong to you, and to be of so absolute a necessitie, as the avoyding of Gods displeasure, and the procuring of his favour; If we left the meanes to your wisedome, & experience; able to go beyond all that we can say: yet we hope it shall not be offensive, or derogatorie to your judicious invention; if we be shewing and sharping some tooles, wherewith you may worke.

But before we com to the particulars, be pleased again to remember, that all the means must be planted, and discharged directlie against this grand evill of the Prelacie: reformation must begin at the root.

It is a good admonition of Peter Martyr: *in Ecclesia reformanda Elizei exemplum imitandum est; fontem ipsum* &c. in the reforming of the Church, the practise of Elizeus is to be imitated; and the fountain is first to be healed, from whence all the poysonable contagion, and corruption cometh. These be they (as a learned man complained to the Emperour) *a quibus Ecclesia laceratur*; by whom the Church is torn in peeces.

in 2. Reg. v.

Oratio ad Maximil. anno 1500.

D. Downam would make the world beleeve that the contempt of these *Bishops, is the cause of the greatest evill, if not of all the evill among us*; for which he citeth Chrysostome in 2. Timoth. 2. But D. Downam doth know verie well, that Chrysostom knew no such Bishops as he speaketh off: indeed the contempt of Bishops, of Gods making, is no small cause of the evills that are upon us, and yet are further threatened against us; but all this contempt cometh upon them by the Prelats Tyranizing over them; who can not, but by removal of the Prelacie attain the honor due to them. Now to the means.

In Epist. dedicat.

1. *Meanes of removall.*

TO begin then with information, (for we must first know before we do,) we stād all in need from the King to the beggar to be awaked, and made sensible of the necessitie of this *worke* to be done: we are deadly secure under the pressure of Gods wrath; we are neither sensible of Gods honour treod under foot, nor of his glorie departed from us, nor of the indignitie and indemnitie, that *is* upon us, and all that we put our hand too: *all that passe by, spoyle us*, and we spoyle all that rely upon us: to omitt many instances, which being too wel known, maketh us odious to the world; let us touch upō the last, namely, the black pining death of the famished *Rochellers*, to the number of 15000. in 4. Monthes, (besides those that had formerly perished,) proclaimeth to the world the vanity, if not the falshood of our help. It may justly be said of us, & them as it was said of Israels waiting, for such help as deceived them, *their eyes failed for our vain help; in our watching we have watched for a nation that could not save.* Lament. 4. 17.

Vnder correction, it was a poore part of our State, to leave the releef of Gods distressed people to a mortallie devouted enemie to God and his people: his plots yet take place; we speake what we heare, that he and his damnable confederacie, after that Master peece of the taking in of Rochell, had determined a peace among themselves, that he might with his *Prelates* and the rest of his Counsell, finish his worke upou us and the Gospell.

The tongues and pennes of forraigne proclaime our infamie: It grieves a truely bred Countrie-man to hear it; and yet for all this, as it is said in Zacharie: *We all* C. 2. 11. *(from the highest to the lowest) sitt still, and are at rest.*

The cause of all this is our houlding of *Christ so long at the doore*; who though he hath knocked this 60. yeares and upward, yet we would never understand his stroke. His enemies by strong hand have kept him out, and his friends would never help him *against the mightie to bring him in*: Some have sett their foote upon his government, and fought for the *Beast*, against the *Angell*: Some with Gallio count it but a quillet; and so they care not for it: Some raile upon the thing though they know it not; and others will be wilfully *ignorant of it*.

But let us all labour *to be instructed*, even in this particular; or *the sowle of the Lord* must of necessity depart from us.

Awake & know this you great Senators, who are the *Sences* & *sowle* of the King & State. Awake you watchmen upon the walls, and awaken others; you are these Spirits that should carie vitall heat unto the head, and all the members: you should complaine to the heart, that the head is much distempered; and so should you to the head that the heart is verie sick: and to each of these of their particular diseases, whether they be by *consent*, or from the *part* it self: by how much Kings

are

are more precious then others, by so much the more ye must deal plainly with them: *Hear the word of the Lord, o King of Iudah!* (saith the Prophet) *that sittest upon the Throne of David, thou and thy servants, and the people that enter in by these gates, execute judgment, &c. and doe no evill, &c.* And then what honour or happinesse shall not attend the throne; *but if you will not heare these words, I sweare by my self, saith the Lord, that this house shall be laid waste.* And what was the cause of this? *Even the forsaking of the covenant of the Lord their God.* This was the manner of Ieremies preaching Ierem. 17. V. 9.

You must tell the King, that *all the commandements of God must be with him; they must be the men of his Counsell; so shall he be wiser then his enemies*; But if he follow the Counsell of Christs enemies, as the *Prelates* and others, then *Christ* will be his enemie. You must bouldly with Ieremie say *to the King and to the Queene, humble your selves, sitt downe, or lye downe*, (as the word beareth,) not to put their neck under the yoke of Babell; as that King and his mother was commanded; but by heartie *humiliation & reformation*, to free themselves and us from the yoke and bondage of Babell: aske the King in plain tearmes, if the evill (yea this verie evill) be not removed, how he shall give an accompt of his flock, when the destroyer cometh. To the same effect. Ieremie speaketh to the King: *Lift up thine eyes, behold them that come from the North.* Ieremie spyed that which the King could not spy; and what fur- Psal. 119. 98. V. 23. C. 13. 18.

further: *Where is the flock that was given thee? and the* V. 20.
sheep of thy beawtie?

It is true (as one speaketh on the place) *Quod Reges* Calv.
putant se singulari privilegio muniri, &c. That Kings thinke themselves by a priviledge exempted from the command of the word, and that it is a debasing of their state, to humble themselves under the mighty hand of God; but God will have it so; and great Kings have done so, that had but litle knowledge of God.

To sooth up Princes in this their misconceit, there are to many *Flesh flees*; who spawne out their corrupt flatteries upon the eares of Kings; to the undoing of the King, and State; yea these *twinge*, and bite such as doe deal faithfully with Princes; but let them know, they are but traytors to God, and to the King in the highest degree; *For miserable is that Prince* (as Gordianus said) *from whom the trueth is concealed.*

Tell his Majestie, that *Dagon* and the *Arke* cannot stand together; God and the Devill cannot both be served in his *Palaces*; and this also should you great Statesmen sound in his eares; Backing and countenancing the faithfull dealing of the Ministerie: be plain with his Majestie, in discovering to him thorowlie the evill of the *Hierarchie*, who with Elymas *cease not, to subvert the wayes of righteousnesse.*

Make

Make it plain, as we have proved, that their Anti-christian authoritie, the beawty of Christs Church, the glory of his Crown, and the good of his people can not subsist together. But if he will remove that crosse, and make the goulden scepter of Christ onely to sway, and set the crowne of pure worship upon his head; Christ shall make his crouns heer fast upon his head, & crowne him afterward with immortall glory; *Britan*, and all Gods people shall rejoyce; *Spain, Rome, France*, & *Austria*, shall mourn; the *sheepe of his pasture* shall be then be his *ornament*; all shall be new; we shall have a *refined Church*, a *refined King*, a *refined people*; refined Spirits, refined conditions, and with all these a refined successe.

As for Princes Counsellers, and other great ones, by office or honour, tell them that Ieremie his inquirie, for the knowledge of the *Lords wayes & Iudgements*, is returned with a *non inventus*, they have *altogether broken the yoke, and cast away the bonds*: Some open enemies to Christ, and the State, by Poperie, Prophanes, Athisme, &c. Some close enemies, some neutrals, not regarding what become of Christs cause, and some wish all were well; but they will be at no *cost* or *paines* with reformation: they would gladly countenance gooodnesse; but they feare it shall discountenance them: For they will go no further with Gods cause, then it will carie their owne cause. C. 5. 3.

It is true that the moſt of the great ones know the *Hierarchie*, but they partly want hearts to hate it with a perfect hatred; and partly they cannot ſubmitt to the power of *Diſcipline*; but if any great ones be reſolute for Chriſt and his cauſe; they are left, as a maſt upon the top of a mountaine, and the enemies of Chriſt hould them to hard meat. And what is the cauſe of all this their Iniquitie, and puſillanimitie? The *Hierarchie* is the ground of all; For (as we have ſhewed) where *Honours* are erected and maintained againſt the honour of Chriſt, there true *honour* cannot long flooriſh. Their Lording over the Land, hath robbed the Nobilitie of honour, bleſſing to their State, of their families, yea and of their ſowles; and that not onely by giving evill example, but alſo by keeping out the power of the meanes, by which they ſhould have beene moulded, and the true Diſcipline of Chriſt, by which they ſhould have beene kept in compaſſe: Give them therefore an Alarm; Make them ſee their miſerie, and the Biſhpps to be the main cauſe of it; cauſe them to caſt off the *yoke of ſinne*, and to *put their necks to the Lords worke*; deſire them, and charge them to lend the Lord their hand, eſpeciallie now when it is come to a dead liſt, or the Lord in judgement will let them grow to ſuch a hight at length, that they willl yaſſall, and ſinke, both nobilitie and others, under intollerable burthens. Proclaime to all ſortes of people from the word, the *Impietie*, and Iniquitie of the Prelates places, and practiſes; Diſcover to the Prelates

their

their dangerous condition, will them to come out of Babell; and to caſt off their Antichriſtian pomp. Show them & the people the fearfull ſin of peſtering Gods worſhip, and overlayding peoples conſciences, with the *inventions* of men; yea with the trumperie of Antichriſt.

In all this (as you know better then we can tell you) you muſt be verie free faithfull, and impartiall: the *face of man you muſt not feare*, Ier. 1. 17. You muſt *ſpeake all that the Lord commandeth*, either directly, or by conſequence, and not *keep back one word*, as you will anſwer it: as the *Vrim*, & *Thummim* of the Lord is upon you, ſo you muſt ſay to *Fathers*, *Brethren*, & *Children*, whether *naturall* or *politicall*, *I know you not*; that is, neither *nighneſſe* nor *highneſſe* ſhall make me play the huckſter with the word: you muſt have your portion; all affection of feare, love, or deſire, muſt give place to the freedome of the Ambaſſie; and the glorie of God, Deut. 33. 8. 9. C. 26. 2.

Was *Papinian* the Lawyer plaine with *Caracalla*; *Epheſtion* free with *Alexander*; and *Mecænas* ſo faithfull with *Auguſtus*? what a diſgrace will it be, and danger too, for you the men of God, to halt, or be mealie mouthed in a matter of ſo great weight; as the Lord ſaid of rebellious and knobbie Iſraell: *he hewed them by the Prophets*, ſo you muſt *lay the axe to the root of this tree, and hew it downe*; for as *it is not of the Lords planting, ſo it troubleth the ground*, as you muſt make (according to the ſame place) the word and judgements of Hoſe. 6. 5.

the Lord, as the light that is cleare and conſpicuous; ſo if they keep their trenches ſtill againſt the Lord, ye *muſt ſlay them with the word*, according to that of the
2 Cor. 10. 5 Apoſtle: *Having in readineſſe a revenge againſt all diſobedience*.

Tell *Diotrephes*, if he leave not his *Lording* it over Gods *howſe*, and beating of his *houſhold ſervants*, if he give not over his hould, Chriſt will ſee execution done upon him.

Tell all the ſupporters of the *Prelacie*, whoſoever they be, and all that ſhould put away *the evill one*, and will not; that *the Lord hath determined to deſtroy the*
2 Chro. 25. 15. *Land, becauſe we have done evill, and will not hearken to the Counſell of God*.

As the inverſe Trumpets, that ſound a retreat when they ſhould give the Alarm, are the betrayers of the State, agents for the enemie, and the bane of the Miniſterie, ſo we thinke they are much to blame to ſay no worſe, that turne the *mouthe* of the *Canon* in reviling thoſe that ſeeke and ſtand for reformation.

Is it not enough that Hanahiah will not ſuffer Ieremia to Prophecy; that Paſhur ſmite him, and that Amaziah conjure Amos from the court; but alſo one of the *houſe* muſt beat his *fellow ſervants*; but it muſt be ſo, for if all
C. 20. 10. be not right, the nigher the line with any oppoſition, the greater Eclips. Ieremie his *familiars watched for his*

his halting; and Davids *companion* & *acquaintance* did him the greateſt hurt, Pſ. 55. 13; and Paul was worſt uſed by his Kinſmen the *Iewes*, Act. 20. 19. With ſuch evill requitall, let not good Souldiers be diſcouraged; for ſo they may with Ieremie in a fitt, to *fling away their armes*; but let them looke about a litle C. 20.
with the ſame Prophet, and they ſhall ſee that *the Lord is with them, like a mightie terrible one*; *therefore their perſecutors ſhall ſtumble, and they ſhall not prevaile*; *they* V. 11.
ſhall be greatly aſhamed, for they ſhall not proſper. A remarkable place it is, and full of confort. As it is an evill thing to be ſet againſt a good cauſe; ſo the ſpeaking *evill of good*, & *good of evill* is liable to a fearfull woe. *Contumelia non eſt ira Cæſaris digna*: that αντιλοιδορια, or requitall of rayling, is puſillanimitie; & if you can do it never ſo handſomly; you can but come even with him; but by bearing and making uſe of it, you may have the better of him.

Naturaliſts tell us, how a litle bird, called *Charadrea*, by ſecret attractive quality, cureth a mã of the Iandiſe only by looking on him, for a time; ſo Chriſtian patience, and magnanimious contempt, will in time, either drayn the gall out of bitter ſpirits; or make it more overflow to their owne diſgrace.

To conclude the clearing of this point, that all sortes may be fully possest of this trueth, give the second commandement the due extent: This yron, if it be well plyed, will bow downe the back of the Prelacie, and break the *yron sinew* of all *superstitious worship*; this hammer handled well, and this law well obeyd, shall *purg out the Iniquitie of Iacob, by breaking all the Idolls of Rome, as Chalkstones in peeces.* The negative of this, as all expositers witnesse, *forbiddeth the use of any rite, or outward mean in Gods worship, which himself hath not commanded.*

Esa. 27.9.

Foun. in 2. Com.

Ritibus sive Ceremonijs a Deo ipso prescriptis, &c. Let us content our selves (saith one) with the rites & ceremonies, prescribed by God himself: We give but a touch here, where we could be large, & we speak to those that understand; yea we have the testimony of a Prelate, for the confirmation of this trueth, in his catechising upon this commandement: God hath left (saith he) his word, the preaching of it; the Spirit, and his works, to instruct us: But all this will not serve, but men must have their owne devises in Gods worship.

Piscator.

D. Andrew.

Further, the affirmative part of this commandement inarmeth and commandeth the *Minister*, and *Magistrate*, to make reformation; witnesse, that place forequoted out of Esaia: *He shall* (that is Israell) *make all the stones of the Altar as Chalkstones, &c.* The curting, minsing, & manucling of Gods will in this commandment *maketh* (as the Prophet speaketh) *other Lords besides*

Esai. 26.3.

sides our Lord, to rule over us: That is, that neither rule by *authoritie*, nor *Law*. As some speake merrilie of the common Law, that it is all *Law*, and no *conscience*, & that the *Chancerie* is all *conscience*, and *no Law*; so we may speake seriously upon costly experience, that their *spitefull courts* are neither *Law*, nor *conscience*.

To bind this precept the closser to our sowles, let us obsetve but the reasons of it.

1. The Iealousie of God, that can endure no competition in the ordering of his howse, is threatened as a fire, to consume the breakers of it.

2. He houldeth them *haters* of him, that dare appoint him any other service; or order in his howse, then himself hath appointed; and so they are indeed; for they that will appoint a Law to God, they can not endure him to be their Law-giver.

3. The Iudgement against the breach of this commandement extendeth to the posteritie. This particular much concerneth us; for we thinke that the whole nation (save a *fillie few*) have contented it self with the form of government, and worship prescribed in the Church; and they have lived, and dyed good Christians, with much confort; yea have not divers worthie men among us, after long standing out, returned with peace enough, to imbrace and plead for the Ceremonies and government?

Well

Well this same threatening of *visiting the sinnes of the Fathers upon the Children*, will fright us out of the *clift of this rock*, if it be well thought on; for what know we, but we are the men with whom the Lord of the howse will reckon, visiting the Idolatrie, and superstition of our predecessours upõ us, especiallie we following their steps: and put the case, we be taken away before the day of visitation come; yet first we know not what it may cost us in our consciences, ere we depart, either for never manifesting such love, as we should, in keeping of this commandement; or for leaving our first love once had to this commandement. 2. We must know for a certain, if we reforme not that, our posteritie must pay for it; & thus what great cruelty do we joyne with impietie?

4. And lastly; Let that rich and abundant love of God, promised to the keepers of that commandement, constraine our hearts (if there be any love of Christ in us) to manifest our love to him, and our posteritie, by keeping of this commandement. We have been the larger in the discoverie of this mean of information. 1. Because an evill must be knowne before it can be avoyded, or removed. 2. Because in the midst of much *knowledge we are like to be led captive*, (as the Prophet speaketh,) for want of knowledge of this particular.

The

The 2. Mean of removall.

THe second mean of removall of this great evill, is for Ministers and Magistrates, to set themselves against this superstitious worship, and Antichristian government; teaching, and exhorting others, for to doe the same: they must labour, and cause others labour for a holy hatred of the Prelates, and their burthens, as they are enemies and enmitie to God; Of which that Godly King and Prophet gives a good president: *I hate vain inventions, or imaginations, but thy Law do I love.* The word doth signifie properlie the branch of a tree; intimating thereby the *fiction*, or frame of the *hart*; or other wise a thing, that by growth would overtop God. With the knowledge of this evill, there must be a hatred of it in the heart; and a forsaking of it. Ps. 119. 13

Some will not know, that they may not doe; & some know, and yet will not doe, or dare not doe: but knowledge of sinne, and forsaking of sinne, must go together; If we looke to prosper, yon must resolve and draw others on to *abandon all the abominations from our eyes*, wherewith *we have defiled our selves*: you must labour, and cause others to be like Ephraim; who in his returning to God, said to his Idolls: *What have I to doe any more with Idolls*: Yea as an other Prophet saith: *we must defile the covering of the Images*, (that is: count them, and use them as filthie things:) Ezr. 20. 7. Hos. 14. 8 Isa. 30. 22.

thow ſhallt caſt them away as a menſtruous cloath, then ſhalt thow ſay vnto it: get thee hence. In a word, if we will pull our ſelves and others *out of the fire*, we muſt *hate the garment ſpotted with the fleſh*: under which all the Orthodox underſtand all *mans inuentions in Gods worſhip.*

Ind. 23.

Thus we ſeparate not from the Churches, but from the *evills* of them, and alſo from obedience to Antichriſtian Lords over them. We have ſhowed this ſeparation to be neither Hereſie, Schiſme, nor Rebellion, but good divinity, and loyall obedience: Or otherwiſe the Scots, Hollanders, and Frenche Proteſtants, be all Rebells, or Hereticks; which no friend to the Goſpell will averre: how ſhall ye ever deliver the Land, or Chriſt himſelf, of them, and their burthens, if ye obey them?

For all the reformation that good Ioſiah made, yet Zephanie will not content himſelf, till the *Chemarim. Prieſts*, and all the *remnants of Baal* be removed; Surelie, if he had lived in our Land, he had been counted (as others are) an unreaſonable man, made for nothing but to trouble the State, by ſtirring up of contention.

C. 1. v. 4.

Why ſhould ye the Meſſengers of the great God be the *Servants of men?*

It is a good note of *Iohan. Sariſburienſ.* to this purpoſe: *Seruiendum non Dominandum, niſi quis forte ſeipſum dignum credat, vt Angelis debeat Dominari*: Miniſters (ſaith he) muſt ſerve in their callings, and not

Policrat. lib. 7. c. 20.

Lord

Lord it over others; except they thinke themselves worthie, to beare rule over the Angells.

Aske them for the subjection which they challeng; if they can say, as Paule said: *Doe I perswade men or God*; and if they can not say so, then everie faithfull faithfull Minister must hould the rest that followeth, for his devise: *If I yet please men, I should not be the servant of Christ.* Gal. 1. 10.

And why should Gods people, of what degree soever, subject their necks to a *Babilonish yoke*? Should they not *stand fast in the libertie, wherein Christ hath set the free*? If they sitt not in *Moses chayr*, why should they hear them? that is, if they bring not a lawfull warrant of their calling, why should they be obeyed? Galat. 5. 1.

To heare and obey Christ comming in his Fathers name, and Antichristian Prelates comming in their owne name, cannot subsist together.

That which the Spirit speaketh to the faithfull in Thyatira, he speaketh to us all: *I will put upon you no other burthen, but that which ye have already, hould fast, till I come.* Rev. 2. 24. 25.

A most pregnant place, against subjecting of our selves, to any power, or religious practise, how specious, and spangled, with depth of divellish learning, soever it be.

This mean of removall may be further followed by the execution of Disciplinarie *Censure*, or *casting out*, if no other thing will serve. Every Prelate, (we know,) or his deputed officer, will take upon him, to excommunicate God his people, upon no better ground (though not with so good authoritie) then the Pharisies had to cast the *blinde man* out of the Ioh.9.34. *Synagogue*; yea all the good men in England that stand for reformation of worship and Discipline, by the 2. 4.6.7. and 8. Canon stand, (after their Popish manner,) excommunicat *ipso facto*.

To lay open the fowle abusing and prophaning of this sacred ordinance, as by the Prelates sole authoritie; the committing of the power to men uncapable; denouncing it against the good; Abusing of it to bables, and trifles; We have no time: Let this suffice that their practise in these, and other particulars, is against the word of God; the practise of the Apostles; all reformed Churches, from the beginning to this time; against Fathers, Councils, all Orthodox Authors; and in some things against their owne constitutions; witnesse, Constitut. Anno 1571. but to the point; whereas against all Laws this they do, where they have no authoritie; so the Churches of Christ by that power committed to them, may and should exercise this jurisdiction of Censure against them (if otherwise they will not be reclaimed from tyrannizing over Gods howse,) and that this is

no

no new Doctrine to any that love, and know the trueth, we are able to make good, from the word, reasons, consent of Popish and Protestant writers, and from practise. D. Downam indeed, with others of the Hierarchie, layeth about him against this trueth, and the maintainers thereoff, as though they touched the apple of his eye: he houldeth it an unworthie speech in holy Lambert, that Honourable martyr; *that a Pastor may be Censured by his Church*, afterward he cometh with this Censure over all the Reformed of that judgment; that to subject Pastors to their Churches, is phantasticall, imaginarie, ridiculous, and absurd; yea he calleth it a Brownistical, or Anabaptisticall frensie: But let all the above-said evidences speak, whether D. Downam, and men of his minde, or the reformers be the Schismaticks; and herein we will be breef: Lib. 4. p. 162. Lib. 4. p. 144.

First, for the word: *tell the Church*, (saith the Spirit,) where to omitt others. D. Andrews understandeth the words, of *everie particular Church*, having power & commandement to put this power in practise; He instanceth in the *Church of Corinth*: Where we must understand this power not to be *divisivè in membris*, in everie particular member devided; but *unitivè in tota*, joyntly united in the whole; as Gerson well observeth: *Claves non uni, sed unitati*: the Keyes are not given to one, but to unitie, saith Aug. Math. 18. 17. Tort. Tort. p. 42. Lib. contro. p. 362.

To come to reasons: the first is from that principle of nature, wherewith everie Childe is acquainted, *Omne totum majus est sua parte*: The whole is greater then the part; yea, as it containeth everie part in it, so it hath power over every part. Now a Bishop (make the best of him) is but a part, or member of a Church; therefore he must be subject to the Censure of a Church: This Enthymem the Pope cannot evade, being pressed with it, by our writers from the testimonie of Gregorie, against Iohn of Constantinople; but our Hierarchie will cutt this argument, if they cannot unty it: For over the Church they will be, and not subject to it.

Lib. 4. Ep. 2. 8.

A second reason may be taken from that Sonnship that they professe to the Church: they are often upbraiding others, *Non habebis Deum Patrem*, &c. they have not God for their Father, that have not the Church for their Mother. They are beaten here with their owne rod; for they beate and spurn their Mother, and yet like ungratious Children they dispise their Mothers correction: If they be *within*, will they not be judged?

D. Fyeld would make us beleeve, that a *Bishop must not be judged by Elders*; But the Apostle is of an other minde: *do ye not judge those that are within?*

Lib. 5. C. 27.

1 Cor. 5. 12 13.

Other

Other arguments we might use, as from the dignitie of the Church; from the end of the Churches Censure; which is to *pull men as brands out of the fire*; and from the danger of such as *Kick* against this prick: but we name them onely, since in every particular lyeth the force of an argument: as for these that will be affectedly ignorant, let them be ignorant still: but one thing we intreat you to observe, and we desire the Hierarchie to take notice of it; that this exalting of themselves above the Church relisheth strongly of the grossest Poperie; and with Popish Arguments they doe maintain it. The grosser Papist houldeth the *Pope* to be above the Church; as Iohannes Saracenus, Bellarm. and Baronius; but the more moderate Papists teach the contrarie; witnesse, Thomas Corsellis, in his disputation at the Counsell of Basill, cited by Æneas Sylvius: *Dicimus vniversæ Ecclesiæ potestatem omnimodam esse concessam: Romanumq; pontificem illi subjectum: posse per ipsam deponi, abduci, excommunicari*: We say that all power is given unto the Church; and that the Pope is thereunto subject; and by the Church he may be deposed, rejected, and excommunicated. The same question was debated, and concluded affirmatively; namelie, that the Pope is subject to a Councill; witnesse Gerson, cited by Saravia; will it not then follow undenyablie, that a Prelate, or a petrie Pope, is subject to the Censure of a Church? both Hierarchie and Papists grant the antecedent: *Potestas Ecclesiæ supra Papam*: the power of the Church is above the Pope.

Pol. Pais. p. 42.

Cont. Gen. p. 367.

Apol. p. 2. lib. 4. c. 12. This doth D. Morton cite from Sylvius; and why hath not a Congregation, or Church, power over a Prelate?

Some would faine wrangle with the consequent thus; that there is not the same reason from the power of a Church universall over the Pope; and of a particular Church in controversie with a Bishop: one of their owne Bishops taketh away this instance, proving that our Saviours words: *tell the Church*; are to be understood *de Ecclesia quaq; particulari:* of every particular Church; giving an instance thereof in the Church of Corinth.

D. Andrew Tort. Tort. p. 42.

So D. Whitak. of that place of Mathew 18. *Particularis quævis Ecclesia, &c.* Every particular Church hath greater authoritie, then Peter; or any particular person.

The trueth of this consequent is also clear from reason, for by what power is a Councill superior, or doth exercise its power, but because it is a Church representative? and from which ground, both Popish, & Protestant writers, presse the Popes subjection to the Censure of it; In witnesse whereoff, D. Andrews citeth Cardinall Cameracens. Cusan.. and the whole *Schoole of Sorbon*; concluding it against the Pope, in the Councill of Constanc: If that man of sinne then should be not onely deposed; but also cast out, if on formall proceeding, he would not repent him of his *exulting himself against God*; what letteth, but the *limbes*

of

of the *man of sinne* should be so proceeded against, if they persist in their tyrannic and contumacie? If any object the Magistrates interposed authoritie; it is quicklie answercd: *quod ejus potestas non est privativa, sed cumulativa*: that his power is not to abate, or weaken any ordinance of God; but rather for guarding, and making good all the ordinances of God, punishing with the sword the opposers.

Vpon this particular Mr. Zanchie writeth both larglie, and learnedlie, answering all objections of hinderance from the Magistracie; and giving many good reasons, why the Magistrate should rather further, then hinder this ordinance of God. As from the perpetuity of the Gospell, this being a part of it: From the excellencie of it: From the necessitie; ends, and effects of it. In 4. precept. p. 747

One remarkable argument he useth: that the Magistrate himself being a member, and subject to the ordinance, cannot exempt any man from this ordinance: For this he citeth the Churches practize upon Ozias, 2. Chron. 26. 16. and that instance of Theodosius related by Theodoret Lib. 5. 18.

D. Whittaker contriveth this argument into few words: *Qui vincit vincentem te, is etiam vincet te*: If the Church bring him under, that is over thee; shall it not also bring thee under, meaning the *Pope* or *Prelate*? De Conc. q. 5. p. 180.

For a closer of the proofe of this point; we produce the judgement of that *World of wit*, in his *halcyon dayes*; who in a generall assembly, with much admiration disputed acutelie this point *pro* & *con*: whether malefactors in life or religion, against the first, or second Table, might be cast out, notwithstanding they were lyable to temporall punishment: He concluded affirmatively, that hereticks, blaspheamers, refactarie schismaticks, bloodguiltie persons, and the like of what degree soever they were, ought to be cast out, by the Church; For they might escape the Kings hands; but the hand of God they could not escape. His Lawes must stand, said he; and we must all obey, though the the Lawes of man be often made of none effect.

Thus, or to this effect, the King spake; yea we could make it appeare, that awfull shaking *blade* of the *Spirit*, was more terrible to those rebellious spirits, both to God and man, than the power of many Kings.

By this it appeareth, who be the Schismaticks in this point. The Sorbonists in their Booke, called the Ecclesiasticall Policie, chargeth Bellarmine, and Baronius, to be Schismaticks; becaus against the Councill of Constance & Basill, they maintaine the Pope to be above a Councill? We require judgement, whether D. Downam, and D Bridges, with others of the Hierarchie, maintaining Prelates, to be above the Churches

chies, deserve not the diverie of Schismaticks, that they would put upon others?

Lastly, we want not approved practize for this particular: Instance, that Censure put deservedly (as himself acknowledged) upon Mr. Adamson, Bishop of S. Andrews, for taking that Antichristian title upon him (for litle other fell to his shair but sinne and shame.)

The effects of excommunication, which the Apostle calleth a *giving up to Sathan*, were heavily and fearfully upon him; namelie, inward pangs, outward paines, and much penurie: No forraigne absolution could ease him, till the Church, who had imposed the Censure, upon his humble confession and supplication, released him.

The Godlie, and Learned of the Realme, relate this at large; we must give but a touch: onelie this we wish, that they had still so used the stafe in *driving away the fowles*; that their *sacrifice* still might have been of as sweete a smell as formerlie: but let them and us up and recover our ground; taking Chrysostomes advice in this verie particular: *Non purpuram, non fasces, &c.* Feare not the scarlet hood; the myter, rochet, nor the crocier stafe; ye have greater power than these; He bindeth this on with good reasons: *Si hominem timetis, &c.* If ye feare man; that verie man shall mock you; but if ye feare God, you shall be reverenced of men. Yea further, the neglect of

this duetie shall cause their blood, to be required of your hands.

But heer flesh and blood will beginne to startle, and turne the back on this honourable service: It will either lay or finde abundance of *Bears*, and *Lyons* in the way; or at least their skins stuffed with straw.

As the faint-hearted spies could not chuse, but commend the sweetnesse of the soyle, and fruitfulnesse of the promised Land; but they were daunted with the strength of the people, the height of their walls; the Gyantlike stature of the Sonnes of *Anack*; the Amalakites, and the rest of their cursed confederacie, dwelling in the mountaines; So all that have any hearts for God, must of necessitie confesse *hoc exterminium mali*; this rooting out of this evill, to be the most honourable, and profitable businesse, that ever was undertaken; but *who is sufficient for it*?

Numb. 13. 27, &c.

They are the Sonnes of Anack for strength, (and so they are indeed the sonnes of that monstrous *Giant* the *man of sinne*;) they are deeply rooted, and strongly guarded with *Amalakite*, *Hittites*, *Iebusites*, &c. that is, *Atheists*, *Papists*, *Arminians*, *Carnall Gospellers*, *Protestants at large*, the *openlie prophane*, and with all the enemies of the Church, and Common-wealth; and with all the *Belive serving crew* that depend upon them. They have further with them the Counsell of *Achitophell*; the courting of *Shebna*; the roaring and braving of *Goliah*; the cruell pride and vanitie of *Haman*; the flatterie of *Amaziah*; the falshood of *Semaiah*; and the

the blooddy cunning of *Doeg*; and if in this height and might they be incountered, they will rage like the roaring of the Sea, and teare like a Bear, robbed of her whelps?

For answer to all this; graunt it be so, (for it may be, al these will be upon their stumps.) Should ye not the rather resist by all good meanes this πολυθῆριον, or *roaring monster, that he may flee from you.* 1 Pet. 5. 8.

Consider, if you be not able to runne with a *foote-man*; how will ye hould out with a *Horseman*? that is, if you cannot tell how to deale with a mortall man, being Gods enemie; how will you deale with God, being provoked, that ye come not out, to help him against his enemies? If the Christaline humor of the bodilie eye be never so litle removed by a blow or cutt to the one side, or other, it maketh one thing seeme two. So by false feares, the Christaline humor of the eye of faith being never so litle oblique, from directlie looking upon God, & our commission, maketh our foe seeme stronger, and our service seeme harder, than they are indeed, or in verie trueth. Prodigious things upon proportionable distance, seeme more fearfull, than if they were nigh hand; so draw you to your colours, and march on to the charge; and you shall with Alexanders spies, discover them to be but Mounkies, marching over the mountains of Babell, and no men of Armes.

Consider what the Lord saith, and it will strengthen your heart: *They that wait upon the Lord, shall renew their strength, they shall mount up with the wings of an Eagle, &c.*

Esa. 40, 31.

Feare thow me, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will help thee; yea I will vphould thee with the right hand of my righteousnesse.

C. 4. 1. v. 10.

Behould all they that were increased against thee, shall be ashamed, and confounded; they shall be as nothing; and they that strive with thee, shall perish.

V. 11, 12.

Doe as those brave Spirits, Iosuah, and Caleb, counselled faint hearted Israell, to doe with the Canaanites. *Feare them not, they are bread for vs; their defence is departed from them, and the Lord is with vs, feare them not.* Can you read those places, and gather no courage?

Num. 14. 9

The Lord will do by you, as he did by Achaz; If ye *will not fear, & be faint hearted*; as sure as the Lord hath spoken, *you shall cut off the tailes of these two smoaking fire brands* from the head of Babell; namelie, *Popish Prelacie*, & *Arminianism*; and then all the rest must fall: But if thorow feare of danger, you seeke a hole in your commission; and turne of the service; then the Lord may impute it to you for rebellion, as he did

Esai. 7. 4.

to

to Israell his denyall to enter the Land: *Onely rebell not ye against the Lord*, saith Iosuah to them. As the frequencie of a *Diarie*, or light fever, may grow to a Hectick; so that *faithlesse feare* of the Israelites, cast them into a deadlie consumption; yea from one degree of sinne, and judgement, to an other; As from feare, they fell to murmuring; from murmuring to rebellion; from rebellion to the murthering of their guides, If God had not hinderd them; but this did so provoke the Lord, that had not Moses stood up, betwixt God and them, he would have cut them off from being a people; and because (as Moses said) *they turned away from the Lord*, he gave them over to go up against their enemies, without his advise; neither would he be with them; and so *they were consumed*. V. 9. V. 44, &c.

2. Some will make a stop, that the Kings authoritie supporting of them, standeth in the way of reformation.

For answer, 1. If they could say with the Apostle, that they were ἀφωρισμένοι εἰς εὐαγγέλιον θεοῦ, separated, or sett apart for the Gospell of God, they would not medle with the authoritie of Kings. *Duæ virgæ sunt; altera Regum gentium; altera Discipulorum Christi. Virga Regum, virga Dominationis; virga Discipulorum Christi, directionis.* There be two rods (saith Rupertus:) one of the Kings of the Earth; an other of the Disciples of Christ; the former is a rod of Princelie superioritie; the latter a rod of direction: the one is Rom. 1. 1. In Matth. 10

over

over the body; the other over the ſowle.

2. As we have proved, they have no ſuch authoritie (as they doe uſurpe) over either ſowles, bodyes, or goods of men; and therefore they may be juſtly called *Regis, Legis, & gregis, excidium*: The very undoing of King, & Law, and people.

3. Say authoritie were graunted, in things incompatible; it were no authoritie at all. *Virga dominationis non eſt conceſſa Miniſtris Evangelij pacis* (ſaith the foreſaid Author:) that rod of Princely dominion, is not given to the Miniſters of the Goſpell of peace.

The ſame argument our Saviour (whom they now and then call Maiſter) uſeth, to avoyd the diviſion of
Luc. 12. 14 the brethrens inheritance: *Man, who made me a judge or a divider over you?* As if Chriſt would ſay: I have no calling to it; and who can give them a calling to doe what they doe? we may uſe to them the words
De conſid. Lib. 1. c. 6. of Bernhard: *Quid fines alienos invaditis? quid falcem veſtrum in alienam Meſſam extenditis?* Why do ye invade others offices, and caſt your ſikle in others Corn. *Cur major vis eſſe Domino, &c.* Why will ye be greater then your Maiſter, who anſwered the brother in matter of diviſion; who made me a judge, &c. then it behoveth you all, according to your places, to vendicate the King, and Kinglie authoritie, the Law, & the ſubject; yea, and the Goſpell, (which is more then all,) from abuſe, and tyrannie.

3. And

3. And laſtly, ſome will object, if we caſt off their bands, and oppoſe their tyrannie, we ſhall be called tumultuous; they will cry a *confederacie*: people will forſake us, we ſhall looſe our Miniſterie, or place of government; our court-countenance; our credit; we may be baniſhed, or impriſoned; and ſo our places ſhould want us, where we might have done much good?

For anſwer; firſt you muſt make a count, what it may coſt you. *Nullum periculum vincitur ſine periculo*: No danger is overcome without danger. And reſolve upon ſelf-denyal, if you follow Chriſt. The fearfull are neither good Soldiers, nor good Logicians: as God ſaid to the Prophet: *though they ſay a confederacie, ſay not ye a confederacie*, fiſh not to farre before the nett? *Sit veſtri cura operis, & Dei cura eventus*: Do ye the work, and leave ye the ſucceſſe to God. May ye not rather reaſon, that honour, and ſucceſſe, ſhall attend you, and yours? Is not God plentifull in promiſes of aſſiſtance in the worke; and a bleſſing upon the worke? Eſa. 8, 12.

Behould (ſaith the Lord of Babell,) *I am againſt thee O! deſtroying mountaine, which deſtroyeth all the Earth.* Ier. 51, 25.

Sanctifie the Lord of Hoſtes; and let him be your feare, and your dread; and he ſhall be to you for a ſanctuarie. Eſa. 8. 13. 14.

But say that the evill, which you feare, should come upon you, and us, (as indeed it might, because we have so long stood off with God, and feared man more than him,) yet why should your places of Magistracie, or Ministerie be redeemed with the least detriment, or dishonour to God? is not Thyatira, being (as one saith) a Type of the Church, high in Poperie, from Wickleeff to Luther, threatened for suffering of Iesabell? that is: *Quod Romam ferrent:* that they suffered Rome. As one saith, Iesabell no doubt was reproved, but she was not roundly dealt with; she should not have beene suffered at all: But we take not up our Armes at all against the brood of Iesabell. *Turpe Christianos Pastores non in prelio Leones, sed potius servos esse:* It is shame (saith one) for Ministers, or men of place, not to show themselves like Lions, but as harts in the batle.

Park. lib. 1. C. 39. Apoc. 2. 20

What it is to be a Lyon, Salamon telleth us: *he* Pro. 30. 30. *turneth not away for any.* As for your places, libertie, peace, and paines in the Lords harvest, God will say Ps. 50. 12. thus: *If I be hungrie, I would not tell thee*; that is, what need I to thee; or any thing thow canst doe? I am all sufficient, &c. Mens places and paines must serve Gods appointment; but Gods appointment must not serve mans Policie. If you stand not up for God, you are fare to loose your places, and your confort too. Pure obedience, without going to the right hand, or to the left, is the fruite of true love to Gods commandment.

ment. *Hath the Lord* (saith Samuell) *so great pleasure in sacrifice, as in obeying of his voyce.* 1 Sam. 15. 12.

We know that Earthlie Kings hould it their greatest glorie, to be precisely obeyed in their peremptorie commandes, though they be many times different, or directlie opposite to the rules of State; and men of no meane qualitie, devouted to those commandes, hould it their greateſt honour punctuallie to obey, though it be with danger of their head; Instance, that man, who upon the command of Henry the VIII. threw downe the Fort in France; for which the Councill thought him wortbie of death.

A like instance we have in Duke de Medina, Generall of the Spanish Armado, in 88. he was commanded by the King, not to Land his forces, in England, before the Prince of *Parme* & his forces were come to joyne with him; which he precisely obeying, when he might have landed; It was conceived by the Counsell of Spaine, that that neglect overthrew their attempt. The Duke being called to an account, did ingenuously confesse, that in his judgement he might not onely have landed safelie, but done some great and honourable service against the English; but the Kings command was of more weight with him, then gaine, or losse; yea or life it self; for which the King commended him highlie; affirming, that he had honoured him more in his punctuall obedience, in a thing good to the eye of judgement, than he had gained him a

Kingdome by a contrarie course. If it be thus with obedience to Kings, that may, and doe erre, though their intention be good; how strictlie without altering or deminishing, should we obey the *all-wise God?* whose commandements, both for *matter & manner*, are exceeding just.

To conclude the point in the words of one of the Ancients, against usurped authoritie. *State fortes; State securi, oportet enim, vt constanter, &c.* Stand fast, and be strong; be secure in standing for the Lord; keep the Churches of Christ, as ye have received them from the Apostles. *Et nihil sibi in nobis hæc tentatio Diabolicæ usurpationis ascribat:* Let not that tentation of diveliſh usurpation, finde any place in us; or let the serious, or sincere exhortation of a reverend Patriot, and Champion of Christ his Kingdome prevaile with you. *Medici Ecclesiæ Anglicanæ omnes pro viribus esse debemus; profana Episcoporum usurpatione, imo & sævitia ea jam vulneratur: qui igitur Medicam manum adhibere cessant, aut desipiunt nescientes, aut salutem Ecclesiæ perfidi produnt:* we should all be Physitians to the Church of England; by the crueltie, and prophane usurpation of Bishops it is sore wounded; they then that are negligent to put to their healing hand, are either unwise, or perfidiously, they betray the safetie of the Church, ponder the words well we pray you.

Greg. lib. 4. Ep. 36.

M. Park. Lib. 1. c. 39 p. 128.

The

The 3. Mean of removall.

THe 3. Mean of removall of this evill, is conceaved by some to be a Councill called; wherein the authoritie of the Prelacie, their superioritie, their Offices, and substituted Officers, their leiturgie, and maintenance, may be thorowly examined, and judged accordinglie: But before we com to the particular applicatiō of this Medsin, it shall not be amisse, to give a taste of the *præcognita*, or generals of a Councill, for the better clearing of the particular.

The Papacie and Prelacie are at strong opposition now and then among themselves, about the necessity, authoritie, and calling of a Councill; yet both joyne in opposition against the *Presbyterians*, or Reformers, (as they call them;) and this may appeare in divers particulars.

First, they charge the *Presbyterians* with disliking of *Councills*; and againe, they braulle, & keep a wondering, if at any time they call for a Councill; How can these hang together? That they do both these, let the *Hierarchie*, and their Soldiers beare witnesse against themselves.

For the first, *we dislike of nothing more* (saith one of them) *than that divers Disciplinarians have no Councills*: as though they could not endure Councills. Sutcliv. Tract. de Disciplin. c. 9. p. 140.

The untruth of this is manifested by the current of the learned; the practise of all Reformed Churches, and the confession of their owne writers.

Bogerman against Grotius testifyeth from Iunius, & others, what love and good liking the Reformed beare to Councills: So D. Morton, citing Calvine. *Quod nullum certius sit remedium*: there is no better remedie than a Councill. So Saravia of Beza: *De necessitate Synodorum facile Bezæ cõsentio*: as for the necessity of Synods, I willinglie agree with Beza. *Concilia coguntur vt reformentur Ecclesiæ ad formam optimam, quam Christus & Apostoli, &c.* Councills are to be called (saith Zanchie) that Churches may be reformed, both in Discipline, and Ceremonies, to that form, which Christ and his Apostles have left; that all new Doctrine, Worship, and Ceremonies may be done away.

Apolog. p. 2. Lib. 4.

De triplic. Ep. p. 91. q. 3.

De vera Ecclesiæ reformat. Regula 10.

To this purpose he citeth that promise or Propheſie from Gods owne mouth, Esa. 1. 25. *I will purge thy drosse, &c.* And so he citeth Ier. 6. 16. *Stand in the way, &c.* Where we see the Reformed make Councills the meanes, to purge the Churches, and to finde out the good way.

It is true we doe not with the Papist, or some of the missed ancients, extoll Councills, or equall them to the Scripture; as Gregorie esteemed of the 4. generall Councills, as of the 4. Euangelists; but we answer, as

Au-

Auguſtine did Maximinus the Heretick, willing to heare nothing but Councills. *Nec ego Nycenam, nec tu Ariminenſem Synodum*, &c. Let us not contend by Synodes, but by the authoritie of Scripture. Lib. 3. adverſus maxim.

There have been divers wicked Councills, both under the Law and the Goſpell.

Foure hundred falſe Prophets were aſſembled under Achab, to condemne Micaiah. 1 King. 22.

The high Prieſt, and the Phariſies, *gathered a Councill* againſt Chriſt. Yea when Councills began to be corrupt. Gregore Nazianzen ſaid: *He never did ſee a good end of any of them.* Ioh. 11.47 Epiſt. 25. ad procop.

Neither cite we theſe as Calvine ſpeaketh for us: *Quod Concilia minoris facimus, vel quod Concilia metuimus:* Out of any diſeſteeme of Councills, or that we feare Councills, but that Councills being ſubject to err; We beleeve them ſo farre, as they are ordered and guided. *Per lydeum lapidem, & non per leſbiam Regulam humani judicij*; (as Zanch. ſpeaketh) by the touchſtone of the word, & not by the leadin rewle of mans corrupt judgement; and therefore ſaith Iunius: *Res Concilijs non debent determinari:* Things muſt not be determined by Councills, without the guidance of the word. Inſtit. lib. 4. c. 9. Animadverſ. in Bellarm. p. 429.

In

In the next place, the *Hierarchie* forgetfull of their former challenge, cryeth out on *reformers* for desiring a Councill; witnesse, D. Bridges his reply, to one desiring tryall, and reformation of things by a Councill: *Is not this* (saith he) *to take away the authoritie of Bishops, and Archbishops, by whom, as by a compendious way, things may be determined?*

Lib. 15. p. 12357.

The same quarrell picketh D. Whitgift to Mr. Cartwright, desiring a Councill: The calling of a Councill (saith he) is a way full of grievous, and intollerable consequences.

Tract. 5. c. 3

The same song doe the Papists sing to all Protestants, desiring a Councill. Iunius citeth Bellarmine thus, upbraiding the Lutherans: *efflagitant Lutherani Concilium, &c.* The Lutheranes would gladlie have a Councill; but D. Morton sheweth us how Bellarm. and his fellowes. *Excludunt necessitatem Concilij:* they do abandon the necessitie of a Councill. But upon what ground? Vpon the very same ground, in effect with the *Hierarchie*. *Via maxime compendiaria extinguendi Hæreses, non per Concilia, sed per sedem Apostolicam:* The most compendious way, (say they,) to quench Heresies, is not by Councils; but by the power of the Apostolick Sea; witnesse, *Bellarm.* & *Coster.*

Controv. 4

Apol. p. 2. Lib. 4. c. 1.

To

To the same effect *Perierius*: *Frustra fit per plura, quod fieri potest per pauciora*: It is labour lost, to doe a thing by greater paines, when it may be done by lesser: Observe how the Hierarchie and Papacie jump together, in the same Positions and grounds; For as D. Morton further witnesseth of the Papacie, that they exclude Councills: *Vt cathedræ papalis prerogativam adferant*: that they may establish the prerogative of the Popes chayre; the same doth the Hierarchie; witnesse themselves, that they may establish the indisputable prerogative of an *Archbishop*, or *Pope Minorite*. As in this they are like one to another; so they are both like to the great enemies of State, or Bankrupt Politicians; who least they should be called to an account, are ever beating on this Matchivillian principle. *In statu Monarchico expedit rara esse comitia*: In a Monarchicall state, Parliaments should be verie rare; which is both against reason, and the safetie of the state; especially, if the wicked finde place about the throne, whom the power of a Parliament should, and must remove; since this high Court is sett in the midle, betweene the King, and State, yet partaking of both; that they may redresse the grievances of both; just so, the intrusion, and violent keeping of possession by the Prelacie, cannot endure a Councill. In Exod. 10

But to come to the application of the particular, cause them joyne yssew with us, and put the cause upon the tryall of a lawfull Councill; *vbi causa cum causa, & res cum re, & ratio cum ratione comparetur*: Where cause with cause; and matter with matter; and ground with ground may be compared, and determined.

But in calling of this Councill, the Hierarchie must be content to part with their Romish principle, namelie, *no Metrapolitan, no Councill*. It is D. Bilsons Position in more words delivered, c. 6. p. 453, &c. Saravia, the Prelates *Couvert*, but *like a cake not turned*, pleadeth thus for Mammon; that the assemblies of the Presbiterians are not *Synodes*, but *conventicles*, because he readeth not of any Synode, *without an Archbishop*. It is the verie plea of Bellarmine for the Pope: *Quomodo convocabuntur Concilia absq; vno, in quo omnes, &c.*? How shall Councills be called without one, in whom all the rest must consist? Or *how can Bishops be assembled without a head?*

De tripl. Ep. q. 3. p. 90.

De Concil. c. 12.

Si nullus Metrapolitanus in qualibet Provincia; nullusq; pastor in tota Ecclesia, &c. If there be no Metrapolitane in everie Province, and no universall Pastor in the whole Church, how can a Councill be called, or kept.

Lib. 4. pag. 114.

The argument for the one, is everie way as good as for the other; if a Provinciall, or particular Councill can not be kept without a Metrapolitane; then a generall

can

can not be kept without a Pope: But the untruth of this Papall and Hierarchicall assertion appeareth many wayes.

1. It is against that place of Scripture, which both they, and we, and all that professe Christ, alledge for the warrantable calling of a Councill: *Where two or three are gathered together in my name, there I will be in the midst of them. Yea I say vnto you, if two of you shall agree vpon Earth in any thing*, &c. which phrase is taken from that Symphonie, or Harmonie that is in Song; *vbi communi consensu, non alicuius imperio*: where it is signified to us, that by the common consent, and not by the imperious edict of any, a Councill is to be gathered, (as one saith verie well): and if by the *name of Christ*, they understand authoritie, given from Christ; by the verie same the Metrapolitan authoritie is rejected; which is proved (as we have shewed) and confessed by all the ingenuous, to be but a *humane institution*. Mat. 18, 20. V. 19. συμφωνήσωσι.

Tota Hierarchia instituta est, vt in Ecclesia vnitas, & tranquillitas servetur, sayth *Duarenus* the Civilian, and a great friend to Prelats priviledges: the whole *Hierarchy* was ordayned, that the unitie, and tranquillitie of the Church might be kept; But what *Lord keepers* they have beene, and are to the Church, we have partly shewed you; for we cannot tell you all: But for the point, that they are of mans positive authoritie, let their owne speake; as D. Fyeld, Sutcliv. D. Bilson, &c. Distinct. 18.

2. Was there any Metrapolitan in that Apoſtoli-call Councill, Act. 15? Where if they anſwer, that the Prelates ſucceeded the Apoſtles (as ſome do) then they croſſe their owne confeſſion; that a Metrapolitan is a meer humane inſtitution. But they know well enough, and are forced to confeſſe; that there was no Metrapolitan for the ſpace of 300. yeares after Chriſt; and will they ſay there were no Councils? and if there were, they muſt be null in their judgement, for want of a Metrapolitan. *Fideles per Aſiam conveniebant ac nuper natas Doctrinas, &c.* the faithfull ones (ſaith Euſeb.) aſſembled themſelves thorow all Aſia, rooting out new Doctrines, and all things repugnant to the word; in theſe no Metrapolitan. The ſame author witneſſeth, that Conſtantine, comming to the Crowne, by a decree, reſtabliſhed the libertie of calling Synodes, or Chriſtian Societies together; which were formerlie ſuppreſſed, by the tyranny of the Dragon. So that ye ſee the frequencie of Synodes before any Metrapolitan. Yea a Synod was kept at Antioch, as D. Reynolds witneſſeth againſt the minde of a Metrapolitan.

Lib. 5. c. 16

3. What ſay they to all Synods that have beene kept by Reformed Churches, ſince the time of reformation? Surely, they dare not ſay they are no Synods. Yea they will be founde to be the Synods indeed; For all the Synods kept in Britan by Prelates upon tryall, by the goulden rewle of Gods word, ſhall prove but *Pſeudo-*

ſynods;

Synods; Or as Nazianzen speaketh to be διαθηκη τῶν κακῶν ἕ, δε αναλυσις τῶν κακῶν: the fixing of evill, not the dissolving of evill.

Take for instance (to go no further) that Provinciall Synod, houlden Anno 1603. the first yeare of King Iames; which was all that was houlden from A°. 1597. which a Learned worthie calleth: *Flagellum piorum, & pandoram illam e cuius pixide, &c.* the scourge of the Godly; and the box, out of which a multitude of mischiefes have overflowed the Church of England. Park. de Pelic. lib. 3. c. 26.

But in these Reformed Synods, were there any Prelates? For the closer of this controversie, let a learned Cardinall speake: *Eius authoritas non ita pendet a congregante, &c.* The authoritie of a Synod (saith Cusan) dependeth not so on a Metrapolitan, or Pope, that it is null without them; For then the eight generall Councills had been null, because they were not by a Pope. De concord. cathol. lib. 2. c. 25.

But what is the reason, the Pope, or Metropolitan pettie Pope will beare such a sway in Councill, or they will have no Councill at all? D. Whittaker giveth Bellarmine the reason: *Certum est reum nolle convocare Concilium, a quo judicetur:* a Malefactor will never call an Assyze; except he may be judge himself. But as Iunius citeth Augustin; is it any reason, *ut unus judex sit, & accusator?* that one should be both judge and accuser? *Imo ut quispiam de alio judicare vellet, & nollet se judicari?* yea that he will judge others, and not be judged himself. 32. 4.

Iudge ye then with Luther, cited by Iunius: *Expetimus Christianorum liberum Concilium, &c.* We desire a free Councill, as Christians should have; For of their Councills under the Prelates, we may say, as Luther said of the Popes: *quod porrigitur panis in mucrone gladij, at propius accedentes manubrio ferimur:* They hould us out bread on the point of a sword, but when we come nigh, they beat us with the hilt.

Centrov. 4.

Lib. de Concil.

Be pleased then to let us have a Councill *in the name of Christ*; that is, with authoritie from the word, which they reject, (as M. Calvine well obserueth,) that ad, or diminish, from the word; and then we doubt not by the help of God, but the Prelates shall not onely be in *danger of a Councill*; but they shall be quite extinct by a Councill.

Deut. 4.2
Malach. 2.7
Rev. 12.18

For the evidence of this hope, let them but appear to these particulars:

1. What Councill called and guided by the warrant of the word, can chuse, but condemne the unlawfull calling of the Hierarchie, not having one jote of warrant from the word; yea directlie condemned by the word; For matter incompatible with the *Ministerie*; For ground *Antichristan* authoritie; Conferred onely by our Kings, for want of better information; who are not able, nor any human power, to change the nature of it: and lastly, for manner meerely Popish, and Histrionicall; as we could shew from the Ceremonies

monies used, but they are not worth the time.

2. What Councill will approve that feudatarie *Leedg-vassallage* of Ministers, with their oath of *Homage*, or *Hominium*, (as some call it) that is, *Man-service*? Whereby they intangle, and tye themselves to *Militarie service*; *Tenentur militari*: They are tyed to serve in warre, sayth Spalato. *Tollentes libertatem, & numerá prophanantes*, (sayth that Learned, and much honoured *Didoclavius*,) undoing the libertie of the Church, and prophaning the function of the Ministerie. Lib. 1. c. 7. N. 9. Eccles. Altar. Damasc. p. 11.

What Councill will approve of their Lordlie and supereminent titles, of *Lord, Earle, & Grace*, and of the most honourable order of Gartyr? Or will they thinke it right, that they should take place of all the Nobilitie, & some of all the officers of state save the Lord Chancelour, as the Archbishop of *Yorke*? Some take place of the Lord Chancelour too; as the Archbishop of *Canterbury*.

It is worth the observing, when the Bishops were inhibited the Parliament by Edward. 3. that proud Prelate Iohn Straitford, came to the doore, and pressed to be in, affirming that he was *the grand PEOR of the Land, and next vnto the Kings person, to have his voyce* (and so saith he) I challenge the *right of my Church, & entrance into the house*. Godwin. de Presul. p. 157.

Lastly,

Lastly, in this particular of honour, will a Councill thinke it fitte, that the orphanes of the Nobilitie and Gentrie, being feudataries to the Bishops, should as Vassals, do homage or Knights service to them, though they hould other Lands *in capite* of the Crowne? Our Antiquarie sheweth us, how the Earle of Gloster held the Mannor of Tunbridge, of the Bishop of Canterbury on condition, that he should be the Bishop his Marshall at his instalment. So the Earle of Warwick was Marshall at that great and sumptuous instalment of Georg Nevell, Archbishop of Yorke.

Camden.

Godwin.

3. How can they hould up their face in Councill, to make good that power conferred on them, or abused by them in the high commission. Is it fitte, that Ministers, by vertue of a secular power, should take upon them, to censure men in the matters of the service of their God; and other points of faith? and not onely so, but also to excommunicate, fine, impriſon, break up their doores, and closets; take away their goods, &c. Contrarie to the Law of God; the Lawes of the Land, and Priviledge of the Subject; as we have proved at large? Or would a Councill ever agree, to put two swords into the hands of mad men, or suffer them, to rack the Kings subjects upon that damnable *oath of Inquisition*? Yea they infringe the power of the commission it self; by vertue whereoff, as they are to inquire for *Heresies*, & *Errors* among other things, so are they not to condemne that for *Heresie*, or *Error*, which is not determined so to be, by *Canonicall Scriptures*; wit-

witnesse that act of the 1. Elizabeth, C. 1.

4. What Godly Councill will admitt of their distinctions of degrees of Archbishops, Bishops, Deans, Priests, and Deacons; not onely contrarie to Gods word, but also rejected by all Orthodox, Ancient, and moderne writers, except a verie few of their owne grain. *Plures gradus seu ordines Ministrorum non legimus in sacris literis, quam quos Apostolus in Epist. ad Ephes. expressit:* We read not (saith Zanchie) of more degrees, or orders of Ministers in holy writte, than the Apostle hath expressed in the 4. of Ephes. V. 11. In 4. præcept. p. 732.

What Councill could endure their *Court Canons*, and multiplicitie of Popish officers, both in Ecclesiasticall & Lay functions (as they do distinguish:) with the number, varietie, and iniquitie of their Courts, we meane not to trouble you; since they are to well knowne; onely be pleased to take a vew of that Court of *Faults*, or Faculties, (as they tearm it,) whereby the Archbishop hath power under his seal from himself, or his commissioner of the said Court, to give, and to graunt *Licences, dispensations,* & *rescripts* in all and every cause, wherein the Bishop of Rome did give & graunt the same. And this mischiefe is *established also by a law*; but how lawfullie, let Heaven and Earth judge: For by this meanes (as a learned worthie replyeth) *we haue the Archbishop surrogated in place of the Pope, onely the Kings supremacie reserved.* 25. Hen 8. Rastal. R. 22. Cartw. rep. 1. p. 87.

This beastly Romish Court (saith an other Ancient worthie) had its ground from the Canon Law, in which that filthie Marchandise of Lawlesse dispensations is exercised to the undoing of the Church.

De Discipl. Fol. 22.

The monition to the Parliament complaineth, (and that justly,) that in this Court, as at Rome, all things are to be soulde. This Romish Mercate (as one saith prettily:) *nec modum, nec fundum, nec finem, nec pudorem habet*: hath neither measure, nor bottom, nor end, nor shame; For they dispense not onely with humane Laws, but also with divine, as *non-residencie, pluralitie,* & *Symonie*, &c. The which dispensations are *legum vulnera*; the wounds of the Lawes, the robbing of purses and the bain of sowles.

Pag. 3.

As for their Officers, we have alreadie laid them out in their colours, onely a word or two more to Church wardens, and Sydmen; becausse sundry very honest men wrong, both themselves, and others, by this insnaring, and inslaving office. They are sworn, not to suffer any man to preach, except he come with the Prelates licence. To present such, as come not duely to *devised* service, or divine (as they falsly call it;) though there be no more but that Egyptian Garlick, yet that they must not leave to heare a Sermon. They must also present to the Prelates Courts, all such as will not kneele at the Sacramen; nor have their Children crossed, and Bishopped; nor their Wives Churched; nor will

will not joyne with the *Litanie*, & unholy *Ceremonies*; nor will not obſerve feſtivall dayes, & other rites; yea if good & holy men be under the unjuſte cenſure of the Prelates, they muſt barr them from the Sacrament, ſuffering unworthie wicked men to be admitted to the Sacrament, by the Miniſters, at their pleaſure; Whom ſayth D. Mucket, if they preſent not to the ordinarie: *Nefarie ſunt periuri*, they are wickedlie forſworn; yea further their painfull, and holy Paſtors, and teachers, they muſt unnaturally, and perfidiouſly expoſe, by preſentment to the tyranny of the Prelates; if they punctually obey not thoſe impure, and plaguie Canons: and ſay they could buy out their oath (which is unlawfull to doe) yet this is their untoward worke. *De Polit. p. 344.*

They are (as we have ſaid) the *Counterfits* of Gods true *Officers*, namely *Elders* & *Deacons*, whom they keep out of place; by ſerving of the tyranny of the *Hierarchie*, who cannot endure to heare of Gods true Officers indeed: In a word, they Miniſter matter of filthie Lucre, to the *Harpies* of the Prelates Courts; yea they greeve and wrong Gods people, and doe the worſer ſort no good; we wiſh for their good, that they might ſee their ſervice weighed at the beam of the word, (which indeed is, or ſhould be the true ſcale of a Councill,) and then they would hate their ſervice, & love themſelves the worſe; yea we are verilie perſwaded, that never a true honeſt man would undertake the ſervice, were it not for feare of the Prelates; which ſtrongly argueth, that being an Office in Gods

howſe, it is counterfeyt, and ſtark naught.

6. And laſtlie, Dare they bring their Leiturgie and Ceremonies into the true Scale of a Councill: both theſe and their Patrons ſhall be found light, as vanitie itſelf.

Firſt, for the Leiturgie we have ſhewed you (though briefly) the palterly pedigree of it; and could (if time would ſerve) anatomize it *intus, & in cute*; from the bowell to the ſkin (as we ſay;) but that is done in a treatiſe by it ſelf.

What an apiſh Imitation of the Leviticall Prieſt is in the Miniſters going into the Chancell; praying with his face turned from the people, as though there were ſome diſſention betweene him, and the people? As the Prieſt under the Law went into the ſanctuarie, the people being without; ſo the rubrick preſcribeth the Miniſter, to put a partition betweene him, and the people, where he may as well curſe, as bleſſe; he may ſpeak what he will in a tongue knowne or unknowne, for the people know not: from that ſame practiſe Bellarmine defendeth prayer in an unknowne tongue.

Levit. 16. Luc. 1.

De Verb. Lib. 2. c. 16

As for the *Litanie* well naturing the name of a *laborious ſervice* in the *Duſt and Durt* (for ſo Homer and others uſeth the name) it is borrowed from the practiſe of the Heathens, as Cauſabon obſerveth out of Dionyſius Habicarnaſſ. And is in verie deed

λειτουργοῦντες.

Exercit. p. 317.

deed nothing, but an impure Masse of *conjuring and charming battologies*; whereby the name of God is highly prophaned; his howse and worship abused; Gods people by it abandoned the sanctuarie; and the Prophane love no worship so well as it. Polybius useth a prettie phrase to display the nature of it; μαγγανευειν προς τους θεους with a multitude of inticeing flattering speeches (to say no worse) to allure the Gods: but not to trouble your ears with the particular blasphemies of it; is it not matter of wonder, that they pray to be delivered from *lightening, haile, tempest, &c?* Yet not one word of that which is prescribed in the Litanie of Edward. VI. namelie to be delivered from the *Tyranny* of the *Bishop* of *Rome*, which is worse than all the *fire* and *lightning* that can befall us. But they know well enough that that prayer stricketh at the root of their being; and therefore they have cutt it of by their *expurgatorious Index*; and in stead of this, they presse the Ministers to pray for their *Lordships*, which in effect, is to pray for the establishing of Antichriste, & keeping Christ still out of his Kingdome.

Thence it is that it stiketh on the stommacks of good men, and putteth them divers times to a stand: but *compelled prayers* (as we speake) doe neither partie good.

Yet for all this Romish stuffe, every Minister is strictly tyed by the Canons, to say or sing all the whole service, not omitting any thing, notwithstanding of *Sermons*, or any other motive to the contrarie, and that upon pain of *suspension, excommunication*, & *deprivation*, as he shall double, or triple the offence: so that we see the breaking of the *bread of life* must give way to the drawing of the *waters of Nilus*.

Canon. 14. 38.

To come from the *inacting* of the *service*, to the rites and ceremonies contayned in the service booke, they are as strictly injoyned upon the same penalties, as the saying of seruice is; witnesse the sayd Canons in that behalf; which is not onely contrarie to the law of God, but also to the lawes of the land, establishing (as we haue shewed) that seruice booke of Edward the VI. which expresly thus speaketh, concerning the ceremonies. *As for kneeling; the Signe of the cresse; the lifting up of the hand, and smiting of the breast, and gestures of the like nature; it shall be left free to everie one to doe as he list*: so that you see by the pressure of these latter Prelates, it is worse with us, then it was in the beginning of reformation. In the proofe of the first Position we haue shewed these ceremonies to be *trinkets* out of the *Popes cookeroome*, and haue layd impregnable Positions against them; but that their Impietie, in persecuting for such stuffe, may appeare, (for that is their onely argument,) and that all may see how these things should be liked by a Councill; let us lay them

them out yet a litle in their colours, and that as breefly as may be.

They are directly against the word of God; against the Positions of the Fathers; the acts of the Councills; the current of the modern Orthodox; the truth of undenyable principles; and against the lawes of the land. A touch of each of these, though we might be large, because we desire to keep within bounds.

For the first; all *addition* in Gods worship, as well as *taking away*, is directly forbidden in Gods word, both in the ould and new Testament; witnesse, those places, Deut. 12.32. Rev. 22.18.

But these Ceremonies are an addition in Gods worship to the word, as they do not deny.

Ergo, they are directly forbidden by the word.

Basil. upon the foresaid places of Deut. giveth an excellent reason of the Major Propoſition of the argument: *Infidelitatis argumentum & ſignum ſuperbiæ certiſſimum, ſi quis eorum quæ ſcripta ſunt aliquid velit rejicere, aut iterum que non ſcripta ſunt introducere*: It is an argument of infidelitie (saith he) & an undoubted evidence of great pride; if any man reject any thing that is written; or bring in that which is not written: As for D. Morton his distinction of *addition corrupting* and

Φανερὰ ἐκ πτωσις πίστεως, &c. *Serm. de fidei confeſs.*

Defence of the Ceremonies, p. 29.

and *perfecting:* he hath both the word of the diſtinction and the illuſtration of it, by way of ſimile, from Bellarmine, in defence of all the rubbiſh of Rome; to whom they muſt be behoulding for their anſwers and arguments (as we have ſhewed) when they are put to a ſtand, by force of the truth; but the diſtinction is corrupt, and taxeth the Scriptures of imperfection, if any thing can be added to the perfecting of them; yea (as one obſerveth) it is *petitio principij*, or a begging of the queſtion *in hoc ipſo contrarium, quod divinæ legi additur*; In the verie ſame it is againſt the Word, in that it is added to the Word. *Scriptura ſacra divinitus perfecta, &c. Eoq; nec contra ipſam, nec præter ipſam, &c.* The word is divinelie perfect; and therefore neither any thing againſt it, or beſides it, may be added, (ſaith Iunius,) the ſame we might ſay of that diſtinction of eſſentiall, and accidentall addition; the Pope, and Prelates, will adde to the word, that it may be *kept*; and God wil have nothing *added*, that it may be *kept*; are not then they, and their additions Antichriſtian?

De pontif. Lib. 4. c. 17

Plen.

De pont. lib. 4. c. 17. Not. 10.

As for the Fathers, they make the word the tryall of all traditions.

Beſides Baſil, whom we have quoted, and others; Cyprian is very exact. *Vnde eſt iſta traditio, &c.* whence is that tradition? (ſaith he) Is it from Chriſt his Evangelicall authoritie; or the Apoſtles appointment? Then is it to be done, becauſe God will have that done, which is written, as God ſaid to Ioſua: *the booke of the*

Epiſt. ad Pamp.

Law

Law will not depart from thy mouth. Where he flatlie condemneth all unwritten traditions.

Auguſtine, ſpeaking of the Indulgencie of God toward his people, under the new Teſtament. *Levi jugo nos ſubdidit*: he hath putt us under a light yoke (ſaith he) now If the legall Ceremonies being removed, men might inſtitute others, then (as the ſame Father ſaith:) *Tolerabilior eſſet conditio Iudeorum, &c.* The ſtate of the Iewes was better then ours; becauſe they were under Gods ordinances, we are under mans preſumptions (as he calleth them) the Ceremonies of the Law (as the Learned often obſerve) were not taken away, that men might ſubſtitute others. *Nam ſi ijs ſublatis, &c.* If theſe being taken away (ſaith D. Whittak.) others might be brought in; where were the benefitt of freedome by Chriſt? According to that ſpeech: *Stand faſt therefore in the liberty, wherewith Chriſt hath made vs free; and be not intangled againe with the yoke of bondage.*

Epiſt. 118.

Epiſt. 119.

De pontif. q. 7. c. 3.

Galat. 5. 1.

Mr. *Calvine* calleth the recalling of Ceremonies, not a bringing againe of the *vaile*, & *buriall* of Chriſt: *Sed fetida potius ſtercora, &c.* They bring rather in ſtinking dunghils; *quibus obruta eſt ſincera fides, & Religio*: by which ſincere faith, & Religion, are overlaid; and they who take, or give libertie to uſe them, (much more they who inforce them,) give more to *a Pope* then God did graunt to his owne Law; yea the Prelacie take more upon them, then they will graunt to

In Act. 23.

God; For by their Canons, they ſtrictly enjoyne the punctuall obſerving of all the Servicebook; with everie rite and Ceremonie therein contayned, and without *addition*, or *diminution*, both for *matter* & *form*, *ſub nomine pœnæ*, on no ſmall penaltie Canon. 14. Yet they will adde at their pleaſure in Gods worſhip.

As for Councills, they argue ſtronglie againſt all mens deviſes in Gods worſhip, from the negative; namelie; that they are not approved by the word; So the Bracarenſes decreed againſt *Milk* in the Sacrament; and the Antiſidiorenſes, againſt *Mulſe* or Metheglin in it; upon this ground; that they had *no warrant from Christ his inſtitution*: *Ceſſat ergo lac, quia evidens exemplum Evangelicæ veritatis illud offerri non ſinit*: Let Milk be no more in the Sacrament, becauſe the inſtance of that Evangelicall truth will not ſuffer it. Yea, as the Learned obſerve, the verie Sacraments ſhould be condemned by the ſecond Commandement, under the name *Images*, if Chriſt had not inſtituted them.

Brac. 3. c. 1.

Park. decruce part. 1. p. 62

For the current of the modern Orthodox, we could alſo be large, but we muſt give but a taſte.

Beſides Iunius, & others already cited, *Beza* obſerveth (as we have formerlie ſhewed) an Argument *a comparatis*, from the ſecond of the Coloſſians. If the rites of the Law, God his owne ordinances, be taken away, becauſe they were ſhadowes of Chriſt to come, what impu-

impudencie is it, to ſubſtitute in their place mens ſuperſtitions?

Mr. Calvine calleth theſe humane inventions; *Laqueos ad ſtrangulandas animas:* Snares, to ſtrangle the Sowles of men. *Adulterant cultum Dei, & Deum ipſum, qui vnicus legiſlator eſt, ſuo jure ſpoliant:* they corrupt the worſhip of God, and ſpoyle God of his right, who is the onely Law-giver. Inſt. l. 4. c. 10. ſ. 1.

Beſides all this cloud of witneſſes againſt the Ceremonies; they are oppoſite alſo to impregnable Poſitions of truth.

It ſtandeth not with the nature of true Ceremonies, that theſe ſhould haue any place in Gods worſhip; For a *Ceremonie* (as the Learned obſerve, as well Popiſh as Orthodox) is a *ſacred action, or ordinance, having its excellencie* (as Bellarm. witneſſeth) *from no other ground, but in that* it is appoynted *to the worſhip of God.* He inſtanceth from kneeling at the Sacrament. To the ſame effect ſpeaketh Iunius: *In jure Politico Reip. ſuſ ſunt Imperati, & ſolennes ritus; Ceremoniæ vero proprie, non niſi ſacræ obſervationes in cultu divino appellantur:* Politick government hath power, to appoint its owne rites, but Ceremonies properlie, are ſacred obſervations in divine worſhip: Since ſo it is, what mortall man ſhould dare to take upon him, to appoint Ceremonies, or ſacred ordinances in Gods worſhip.

De cleric. C. 13.

De Polit. Moſ. C. 7.

We wish from our sowles, that men would possesse themselves of that difference betweene *Ceremonies*, & civill *circumstances* of order; the want of which observation breadeth much disorder.

1. Civill circumstances in Gods worship have their ground from nature; as there must be a *place* to teach in, a *cup* for the communion; and so of the like; but so have not Ceremonies, but from God his owne Institution.

2. These circumstances of order and Comlinesse may be used in *civill*, as well as in *sacred* things; but so may not *Ceremonies*; witnesse, the Prelates coursing of a Minister, for wipeing his nose on the *surplice*.

A second Position, crossed by the Ceremonies, is this: *That all necessarie Ceremonies, under the Gospell, are contayned in the new Testament.*

The first argument for proofe of this Position may be taken from the nature of a *Ceremonie*, discovered in the first Position to be a *matter* of *faith*; Ergo, it must be contayned in the Gospell.

2. We may prove it by induction.

As

As Christ instituted the *Sacraments*; so the *Ceremonies in the Sacraments*; as *breaking of bread, distribution* of it; and of the cup (though now removed by that Idolatrous gesture of *kneeling:*) *Et sic de cæteris*; and so of the rest.

Ergo, &c. If this induction be not good, give us an instance against it, *extra propositum*.

For the truth of this Position, Chemnicius speaketh expresly: *Quos ritus Christus addi voluit eosdem instituit:* What *Ceremonies* Christ would have in the Gospell, he appointed the same.

3. We may prove it also a comparatis, by comparing the *Gospell* with the *Law*.

All necessarie Ceremonies under the Law, were contayned in the Law, Exod. 24, &c.

Ergo, all necessarie Ceremonies under the Gospell are contayned in the Gospell; otherwise the Law should be more perfect then the Gospel, which none will affirme.

4. And lastly; we use this argument a disjunctis. Either the Gospell must contayne all necessarie Ceremonies of Gods worship; or Christ hath left to the Churches power, to appoint Ceremonies: But Christ hath left no power to the Churches, to appoint Ceremonies. Ergo, the Gospell contaynes all necessarie Ceremonies in Gods worship. The proofe of the Minor is thus: All that Christ hath left to the Churches appointment, is to order things by Christ himself appointed, 1. Cor. 14. 40.

But to appoint new Ceremonies, is not to order things by Christ himself appointed.

Ergo, he left it not to the Churches appointment.

For the last particular, that these Ceremonies stand in opposition to the Lawes; it is cleare, as we have shewed from that Leiturgie of Edw. VI. to the which the Law requireth subscription, and the booke leaveth the things arbitrarie.

By this which hath been said, it may appeare to your Honours, how the Prelates, and their apurtenances, shall never be able to stand in a *Councill*, which being guided by the word, cannot brooke that which is enmitie to Christ, and the State.

In these things we have beene the larger; that all may see how they invade, as Mr. Calvine sayth, the *liberties* of *Christ*, bereaving his servants of the same.

2. How their *tyrannie* (as the same Author saith) exceedeth the Lawes of other tyrans; because they tyrannize over the *conscience*.

To

3. To show how by these courses of their traditions they do not onely *transgresse the commandements of God*, Math. 15. 3. but they *make voyd* (as the Spirit speaketh) *the worship of God*, *by the commandements of men*; namely, in regard of the power of it; and the honour due to it, V. 9.

Let the Prelates disesteeme of Gods ordinance witnesse this; not onely in preferring the least, and vilest patch of their *Leiturgie*, to *preaching* (as their Canons witnesse;) but also by their phrase of speech in their Canons; where they scarse, or do not at all esteeme *preaching* to be a part of *divine worship*; witnesse the 19. Canon, where, *in the time of divine service, or preaching* (say they) where observe, they make the word *divine*, a main difference, to distinguish their *Leiturgie* from *preaching*: Yea one of their proctors, in plaine tearmes, affirmeth preaching to be no part of divine worship.

Howson. ser. in Psal. 118 pag. 78.

4. And lastly; that we may all awake, to be sensible of the fearfull evill that is toward us, except we purge the Lord his howse, and worship of this superstition, and the Patrons of it. Witnesse Esa. 29. 14. *Therefore behould, I will proceed to doe a marvelous worke among this people; a marvelous worke, and a wonder; For the wisdome of the wise men shall perish; and the understanding of prudent men shall be hid.*

Where

Where be pleased to observe the *matter* of judgement; namelie, the perishing of *Wisdome* & *understanding* from the *wise men*; that is from the Governours in *Church* & *common-weal*, who should be light to others; and *if the light, that is in men be darkenesse, how great is that darkenesse*, Math. 6.23.

Observe also the *manner*: it shall be a *marvelous Worke*. And lastly, the degree of it, expressed in the ingemination, or doubling of the wordes, a *marvelous Worke*; a *Wonder*; as if a man could not wonder enough.

Certainely, we are farre overcome in this judgment; we have all knowledge, as the Apostle speaketh; but that *Wisdome*, & *prudence*, that applicative power, that should actuate, & order this knowledge in the proper Sphere of his activitie, is perished from our *wise men*. Wisdome is the heart of knowledge; from whose due temperature cometh the bewtie, and strength of a State.

Zeal of the *Lords honour* is as the *actuall heat*, comming from the *heart*, inlivening and activating all the members of the body Politick; consuming the superfluous humors of benumming, or deading sinne; dispelling the vapours of deluding errors, and abandoning all the unnaturall heat of *superstition*, & *Idolatrie*. But the want of this *working Wisdome* hath brought us to a *Lethargie*, or *Epilepsie*.

All

All men wonder, and ſtand amazed at your ſupine negligence, in haſtening to quench the fire, that hath allmoſt conſumed us: They cry out, where are ye? what are ye doing? What is become of that ſpirit of valor; and true love to the Lords *honour*, and your *Countries* deliverance? They that are acquainted with the Councill of God, conceive this to be the cauſe; that the *ſpirit of wiſdome* is allmoſt periſhed.

It is with us, in ſome meaſure, as it was with Ephraim: *Ephraim is oppreſſed, and broken in judgment; becauſe he willinglie walked after the Commandement.* So becauſe we have willinglie obeyed the *Prelates Commandement* we are oppreſſed within, and without; and *judgment* is as a *ſnare* to us; Yea, if theſe Commandements be not countermanded, the Lord will looke on, till they beate us to powder. Hoſ 5. 11.

If there be any ſpirit therefore of *wiſdome* left in you; *ſtirre up the gift that is in you*; And if you meane to live, abandon both *them*, & *their Commandements*. And ſo much for this Mean, of calling of *a Councill*.

The 4. Mean.

NOW we come to the 4. Mean: The caſe may ſo ſtand, that a generall Councill cannot be had; as Beza writeth to Cæſar, or Charles the 5. It were a happie thing by a *Councill*, to reform what is amiſſe, and ſo to pacifie God; but as the ſame Author; If thorow the Iniquitie of time, and height of diſorder, it be not poſſible to have a Councill; yet reformation muſt not ceaſe; For in all the reformations of the reformed *Churches*, we doe not read, that they had any Nationall Councill, till they had caſhiered the *Hierarchie*, the verie bain of Councils; as we could ſhow by divers inſtances in our owne Iland, and other where; but we cannot enlarge everie thing.

Zephan. 2. 2 The Mean then of removall is *to gather your ſelves together* in ſerious *humiliation*, & *reformation*, before the Lord, in knitting your hearts together, in the band of love; everie one lending his helping hand (according to his place) to the breaking downe of *Babell*.

We meane not to inſiſt in the diſcoverie of this powerfull prevayling duetie of *Humiliation*; becauſe the Theorie hath been excellently taught, & writtē off, by our Learued divines; and ſome of Gods people have plyed the practiſe of it; We will onely therefore give a touch of the generall, with ſome briefe direction for our particular.

As

As holy, and valiant *Ezra*, with his people, being in danger of the enemie, used this, as a speciall remedie; namelie, *to humble themselves before God; to seeke a right way for themselves; their Children, and Substance*; So it standeth us upon it, to doe for us, and ours, and what we have; For all is like to be lost; but if in seeking of the Lord, we would have *Ezra* his successe, of whom *the Lord was intreated*; we must with Iosua remove that *thing of the curse*; namelie, the Prelacie from having any power over it; for wofull experience hath taught us, that the Prelates finger is like the *Harpie* his *claw*, it spoyleth every thing, it cometh in. Ezra 8. 21, &c. V. 23.

An able Pastor, some two yeares, gone in august, in a generall fast in London, pleading for reformation, under *Iosua* his removall of the *excommunicate thing*; tould us in plain tearmes, that the main thing was *that damnable Hierarchie*, who made no matter of the sinking of the Church, and State; so they might swimme in their *honours*, & *pleasures*. Ios. 7. 11.

As Iehosophat was sharplie rebuked, and much crossed, for *helping of the wicked*; So in having them to be *helpers* or *ringleaders* in this duetie, is to bring a curse, and not a blessing upon it. How can they doe good in humiliation, that are enemies, both to it, and *reformation*? Witnesse, their persecuting of Gods people, for *gathering themselves together*; Or as an other Prophet hath it; for *speaking one to an other*; that is, joyning their strength together, to prevayle with 2. Chron. 19 2. Malac. 3, 16

the Lord; which is a practise warranted from the *Word*, the practise of the *Saints*, and the custom of the *Churches*; as is fully proved in a particular Treatise.

In the reformation of the State of Scotland, the Nobles, and others of the congregation, were put to great straits, by the overtopping power of Queene Mother, and her French forces; but having with them a mightie man of God; who could stand up in the gappe, and tell the Nobles, and other of their particulars, in the controversie with God; every man *humbled* & *reformed* himself, so that the Lord was intreated, and at length they were rid of the *Prelacie*, and all their *excommunicate things*; yea great feare fell upon the Queene, & Prelates, and all their Popish forces, by the frequent, and fervent *humiliations* of Gods people; in so much, that the Queen confessed, that she feared more the prayer & fasting of *Mr. Knox*, & his assistants; than an armie of 20000. men.

We have heard, that some 7. yeares ago, two faithfull Ministers were committed to a strong castle, upon a rock, where their fervencie was such with God, that the Captains ladie (being a Papist) sewed for their enlargement; for she said she was affrayd, they should shake the foundation of the Castle, by their prayers, our God is the verie same. O! that we had but such hearts.

We are perswaded, that if your Honours would but clear this service of the *Leprosie* of the *Prelates*, and

cause

cause Ministers and people go roundly to work, charging the Ministery, as they would answer it before the Lord, to deale plainelie in this particular of the *Prelacie*, and with *self-reformation* to strike neither at great nor small so much as at that; The *Prelates* hearts would faile them, their knees should smite one against an other; and as the sound of *Rams horns* shooke the walls of *Iericq*; so this one peece of *humiliation*, being of a right bore, and well plyed, would shake the Prelacie all in peeces; yea by this meanes some of them happily might give over their hould, and make their peace with God.

But Gods people, with all, must labour to be of one minde, and of one heart; and by entering covenant with God, against those his *enimies*, and all that is *enmitie* to God, resolve to hould them at stayes end, till God give the victorie.

The 5. Mean.

THe 5. convenient Mean, to take them off, will be the removall of their ſurfitting, & ſowle-ſtarving Meanes, which maketh them adventer upon their owne bain, and maketh them the bain of the nation.

One of the ancients diſcovereth well, the cauſe of the break-neck-haſte to be *Biſhops*. *Propter dapes, veſtitum, Comitatum*, &c. *Cupiunt eſſe Epiſcopi, & Eccleſiarum Prelati, vt Eccleſiæ Dei magis præſint, quam proſint:* For delicious faire, gorgeous apparell, and pompous train, they ſeeke to be Biſhops, and Prelates over Churches, that they may rather rule over the Church, than benifite the Church.

Arnulph. p. 7.

As the Divell ſaid of Iob calumniouſly: *Doth he feare God for nothing?* So it may be truely ſaid of the Prelates, doe they ſerve the man of ſinne for nothing? The *fleſh pots of Egypt*, maketh them ſuch devouted enemies to the government of the *ſpirit*.

We have ſhewed from the penne of one of their owne howſe, how their great revennews have undone *Kings, States,* & *Religion:* Yea we have for this the Aſtipulation of Romes Champion-Cardinall; namelie Bellarmine; who pleading for Conſtantines, ſuppoſed donation of the Lateran Palace, and other emoluments; confeſſeth, that the *ſpirituall wealth* de-

decreased as the *temporalities* increased. Lib. 1. cap. 7. de Pontif. As by the Munificence of Princes, this poyson was poured into the Church; So from the accumulative bountie of other Princes, the Ambition and Avarice of *Prelats*, grew *intollerable*, & *insatiable*, till at length superstition overtope Religion; and a Lording Tyrannie suppressed the power of the Ministerie, and vassalled temporall authoritie.

The cutting of the large *Trains* of their Bishoprieks out of other mens cloath, maketh all the nations where they raigne, to go tattered and torne, both in sowle, and state; Yea, and some they make to go stark naked.

It is well observed by one, that if Henrie the VIII. had taken the Bishoprieks all in peeces, after the suppression of the Abbies; and made everie mans burthen proportionable to his portage, it had beene more honourable to the Ministrie, and more profitable to the State, but leaving them laden with so much temporall honour, and revenew; as men overgrowen with fleshand fatte, they become unweeldie, dishonourable, and unsopportable burthens to the State.

Is it fitte, that one should have the *provender* of so many *labouring oxen*, for lying like a dogge in the manger, hindering the *Pastor*, to feed, and the *hunger-starved Sowles* to eate? Yea, they muzle up the *mouthes of the oxen*, and ty up the tongues of the faithfull labourers

housers, both from treading out the corne, and eating of the corne.

Is it fitte, or possible, that one man should rule over so many places, so many miles distant from his person; as though he were a Metaphisicall entitie, or of such an infinite being, that he had *spirit enough* for them all? But what man is sufficient for one flock?

For a speedie redresse then of those evills, we intreat your Honours, to remove this fewell, and the fire shall cease; take away the *Carion*, and the *Kites* will be gone.

We need not tell you againe, what neede the State hath of these Meanes; and how well they might be imployed; onely this, we are bould to commend unto you, that as our nation (to our shame) is growen the Ape, and Monster of all strange fashions; So if you will bring the Prelates in such a cutt, that their cloaths may sitte closse to their bodyes; It will be the onely best fashion, that ever came into the Land. Yea so that sinne of strange fashions should fall with others.

The

The 6. Mean.

THe 6. and laſt Mean of removall, is the continuance of a Parliament, till the tenets of the Hierarchie be tryed, by *God*, and the *Countrie*; that is, by the Lawes of God, and the Land.

The Kings royall word; the confirmation of the Lawes, and giving of ſubſidies, imply a neceſſity of redreſſe of grievances; which cannot ſtand with the diſſolving of a Parliament, till reformation be effected; but if the common adverſaries ſhould inforce a diſſolution, becauſe all reformation (if they be well ſearched) intrencheth upon them; Can it ſtand with the wiſdome, valour, and fidelitie, of you, the *great Maiſters* of State, to quite the ſhip, upon the tempeſtuous hard-blowing of a Babiloniſh *Eurochydon?* No ſure; for as Paule ſaid to the Centurion, and the Souldiers: *Except ye abide in the ſhip, ye cannot be ſaved*; So except ye keep the *ſhip*, till ye have beaten the *Dunkirkers* of State; neither *King*, *you*, nor *we* can be ſaved. Act. 27. 31

Your Honours know, that everie diſſolution of a Parliament, without reall reformation, is againſt *right*, *reaſon*, & *record*. Is it not the right of the State, to be diſburdened of *Caterpillers*, *moathes*, & *Canker-wormes*; and of ſuch *Lions*, & *Beares*, as devour *Religion*, & *State-Policie?* What reaſon is it, that the State aſſembled from all the parts of the Kingdome, ſhould waſte *time*

and *meanes*; and when they pitch upon the point, they ſhould be blowen up with the Romiſh breath of the enimie? ſo that, as Ioab ſaid to David, concerning Abſolon: *Let them live, and if we all die, it matters not.*

Laſtly; for Recorde, there is an ancient one, the ſight whereof your Honours may command, though we cannot. The Tenour whereoff is this, that this Court ſhould continue ſitting ſo long, as there were any matters belonging to this high Court to be determined; and for the more exact effecting of this; it was openlie publiſhed by proclamation; ſome convenient time before their riſing; that the ſubjects ſhould appeare, if they had any more matter of grievance, determinable in that Court.

This was confirmed (as we are informed) by *William* the Couquerour, notwithſtanding that he came to the Crowne by the ſword. Then ſtand your ground, and *quite your ſelves like men* in this matter of reformation; wherein (as we have ſhewed) you muſt beginne at the head, or ye cannot proſper.

As we may ſay with *David*, there is but a litle *betwen our life & death*; ſo it ſhall become you with the ſame Pſ.119. 60 Prophet *to make haſte, and not to delay the keeping of Gods Commandement in this particular.* As the ſame Prophet vowed that he would not come *into the Tabernacle of his howſe*; *nor go up to his bed*; that is, he would give himſelf no reſt, or take no other thing to

his

his thought; *till he had found out a place for the Lord*; So should ye not take any privacie, so much to your thoughts, at home, or abroad, in your bed, or in the fieldes, as the making way for the *Lords dwelling among vs*; which cannot be done but by the removall of his enimies.

We have made bould to be the larger, because the matter is weightie, & we desired to prove as punctuallie as we could.

We might have beene larger, if the time and State would have permitted. But we know your Honours are perswaded of these things: (or as Paule said to Agrippa: *we know you beleeve.*) The pondering and maintenance whereof we humblie intreat at your hands. We doe acknowledge that it is an inveterate evill, and by custome and continuance hath much prevailed, as tyrannous Lawes use to doe. Yea like the Idoll of *St. Rumbald*, with their ginnes & pinnes they have made it so heavie, that mē thinke it not poysable, with all the strength of the State. But pull out their *shiftie pinne* of pompe, and revenews, and then they are easilie removed from their place. *Si nullum tempus occurrit Regi:* If there be no prescription to the King. It standeth with lesser reason, that any prescription of time should prejudice the right of the King of Heaven. It is most true, *ardua prima via est, &c.* the entrance will be somewhat hard, but the *beginning is more then half.* The way is verie steepe: but the glorie

See the Emblemes in the Perambul. of Kent. p. 232. Edit. 1596

glorie of the action, is of force enough to effect it. Remember that gracious, and incouraging speech of God, concerning Zerubabels finishing of that great work: *Who art thou, O! great monntaine, before Zerubabell thou shalt become a plaine, and he shall bring forth the head-stone thereof, with shouting and crying, grace, grace, unto it.* If your hands beginne it (as it followeth there) your hands shall finish it; *And they shall know, that the Lord of Hoasts hath sent you.*

Zach. 4.7.

v. 5.

But what need all those arguments, let this one plead for all: *aut hoc, aut nihil:* either this, or nothing.

The neglect of this one thing together with that main mean of true humiliation, maketh us more and more adoe; for as it weakeneth us, and strengtheneth the enemie; so it enarmeth the Lord in zeal daylie, to give us more and more matter of humiliation; witnesse, his heavie hand in sinking that hopefull plant, the Prince of Bohemia, just at that time when this worke was a finishing. As all the enemies of Sion will rejoyce at it; so it is more matter of mourning to us, than we are aware off; yea (it may be) we may mourne more for it many yeares hence. Alase! why was he smitten but for our sinnes? which blasteth in the verie bud all the hopes of Sions deliverance. The Lord smite the hearts of his Princelie parents; our Royall Soveraigne, of you, the State representative, and the hearts of us all, to lay it to heart, as we should; for if we make not a right use of it, he hath a heavier rod for all and everie one of us; he will never leave smiting, till we smite that which smiteth at his Honour: If we love

sinne

sinne better then our first born, he will not only smite *our first born*, (that is our darling, whatsoever it be,) but he will at length consume us.

With heavie hearts, and mournfull eyes, we speake it; The like ominous thing hath not befallen our King and State, since the much like lamentable casting away of the two Sonnes, and one Daughter, of Henry the first; whose ship, by the careleſnes of the shipper, was splitt upon a rock; where of 150 persons, one onely was saved, by laying hould on the mast, and was brought to Land the next day after.

This losse proved after, the ground of great trouble, to the State; of the demolishing of many faire howses, and noble families, and of the effusion of rivers of blood.

The Popes (or Prelates) Penmen, would make the Kings harshneſse to the Clergie, a speciall cause of this; but our Histories witneſse, that he suffered more of the Hierarchie, than was fitting for a King; witneſse that monstrous proud affront offered him by that tottering Prelate, Rudolph of Canterburie, in forbidding the Kings mariage, with the Duke of Lorains Daughter, becauſe another than he was to joyne them. Yea, further at Barkley, at the Queenes coronation, he malapertly asked the King, who sett the Crowne upon his head; The King replyed: he remembred not well; neither was it materiall. The Prelate (in a great rage) tould

him, that whosoever did it, he had done more then could be justified; and therefore (said he) to the King: *You shall either leave off the Crowne, or I shall leave off saying of Masse.* The King, without change of countenance, said no more, but if I have it not by right, doe with it as you please; whereupon he stept toward the King, & began to unty the button, to take the Crowne off the Kings head; but the Nobilitie, and others waxing wrath, at the impudencie of that saucie shaveling, caused him, by crying out on him, to leave off his attempt with shame enough.

Antiquit. at Britannic. p. 124.

Is it not a wonder, that Kings & Queens should either affect, or endure such a viperous generation? Some would make us beleeve, that the King (being struck with some panick terrors) repented his rough usage of that surly crew; but we are of that minde, that Kings, Queenes, & others, have greater cause to repent that they either maintaine them, or have any thing to doe with them at all. For so long as they are the unhappie husbandmen of the vineyard, there is not a slip of any good like to grow in it; but either they spoyle it, or the Lord plucketh it up, that it may not be spoyled; witnesse (besides other instances) the present dolefull instance of our loosing the rarest Iewell of his age. As we all desire in the band of duetie, and the bowels of compassion, to condole in soule, with that mournfull King and Queene; so let us all desire the Lord, to put it into their & our hearts, to joyne reformation with humiliation; and that in particular they may hate this Hierarchie, and their infectious Leiturgie, with a perfect hatred, for they shall never prosper by correspondencie with them.

As

As for the Kings admirable deliverance, we may say, though the *one hand of the Lord was over him, yet the other was under him*: And we wish his song may be of mercie, and of judgment; and that he may proclaime to all the world, by amendment, that his greatest losse hath proved his greatest gaine.

To make an end of our present Subject. We wish your Honours might prevaile with the Prelates by faire meanes, to cast off that overcharging calling. If they would goe by president that is not wanting: *Gregorie Nazianzen* rejected this calling to stay contention. Here in England Iohn of Beverley, Schoolemaister to Bead forsooke his Prelacie, for the contention raised by the monkes and others about the Ceremonies, and betooke himself to Beverley, where hee preached the word constantlie, till his death, and thus hee became *a Bishop indeed*. If they object that th men forsooke their places occasionallie upon th ruptions of contentious people, & not for the fullnes of their calling: we answer first, that of the Popish Ceremonies, and their tyranno vernment, there is now as much mischiefe & contention, as was then: And who is in the fault, but they that doe, and presse such things, which if they would relinquish, these things should cease. But to answer more directlie, let them take Hierax, for a president, without exception. Who forsooke the Prelacie (as Isidore witnesseth) meerelie for the *unlawfullnes of the calling*. Which calling was not then come to that height of unlawfullnes by many degrees that now it is: If they will not thus be persuaded, from the practize of the

Anno 722.

Epist. 223.

the living, were could by delusion bring them evidence from the dead *Monachus electus Episcopus, &c.* a certain Monke being chosen Bishop, refused the burthen, who after his death (as they say) appeared to his friend speaking to him thus: *si Episcopus fuisset periissem*: if I had been a Bishop saith he I had been damned; but if they will not beleve the living word; *if one should rise from the dead they would not beleve him.* We feare they are like *pleuriticke patients* that cannot *spitt*, whom nothing but *insession* will cure (we meane of their callinges, not of their persons,) to whom we have no quarrell, but wish them better than they either wish to us, or to themselves. One of their desperate *mounte-banks* out of the pulpitt could finde no cure for us, (their supposed enimies) but *pricking in the bladder*: but we have not so *learned Christ*. To conclude, we desire to say no more to your Honours & do it: for the Lord hath bidden you. Your ges both from divine & humane lawes are both abl- and irresistable: then give us leave to desire to doe no more thã *Heaven & Earth; King*, ...are; *you & yours* require at your hands. So resting, yet once more that high Commission & safe conduct of your God, with which in al dutie we conclude: *The Lord thy God will hold thy right hand, saying* 41.13. *vnto thee, feare not; I will help thee.*

Magnum iter ascendis, sed dat tibi gloria vires.
Non est e terris mollis ad Astra via.
High must you soare, but glory giv's thee wings.
No low attempt a starr-like glorie brings.

FINIS.

Caesar. Histerb. Illustr. mirad. L. 2. c. 29.

Kinde Reader, beare with the Literall Faults; want of due points, or accents; and some Sections not well devided, whereof we could give you divers causes.